















# FABULÆ ÆSOPI Selectæ,

OR

## Select FABLES of ÆSOP;

WITH

AN ENGLISH TRANSLATION AS LITERAL AS POSSIBLE,  
ANSWERING LINE FOR LINE THROUGHOUT, THE ROMAN  
AND ITALIC CHARACTERS BEING ALTERNATELY  
USED; SO THAT IT IS NEXT TO AN IMPOSSIBI-  
LITY FOR THE STUDENT TO MISTAKE.

A NEW EDITION wherein the errors in the Latin text  
of the best and latest European copies of Mr. Clarke's se-  
lection are corrected: some antiquated English words and  
modes of construction are expunged, and their places sup-  
plied by those which are more proper.

A L S O

*The signs of quantity to assist the pronunciation are added,*

---

By JAMES ROSS,

PROFESSOR OF THE LATIN AND GREEK LANGUAGES IN  
FRANKLIN COLLEGE, BOROUGH OF LANCASTER.

---

---

LANCASTER:

PRINTED BY BURNSIDE AND SMITH, NORTH  
QUEEN-STREET.

1804.

*Entered according to act of Congress.*

---

---

# P R E F A C E.

THE TRANSLATION of these select Fables of Æsop, made above sixty years ago by H. Clarke, and forming the ground work of THIS, was, for the time in which it was published, without dispute, excellent; but the changes, which the diction of the English language has sustained during so long a period, evidently point out not only the necessity of several *amendments*; but even that of a *more just translation*, whereby the Student may be able to understand properly the meaning of the words he expresses in construing: neither ought he ever to be accustomed to the use of obsolete words, nor those modes of speech, which accurate phraseology will not in an advanced stage of literature fully vindicate; accordingly,

In this edition, or, TRANSLATION, much care and pains have been taken to discover, and remove the inaccuracies, and errors which had crept into the Latin and English texts of even the best editions of Mr. Clarke's Æsop.

# P R E F A C E.

To instance at present a few of these, which appear in the English column, may be sufficient.

Ninth edition, London, 1784. (accounted among the most accurate) Fable 5. *Demus operam*, Let us give an endeavour—9. *Fides semper fuit rara*, Faith has always been rare.—39. *Monemur hoc apologo*, We are admonished by this apology.—121. *Ursus olfaciens, cum deprehenderet illum*, the bear smelling, when he held him. — *Cum pluribus aliis passim*.

Now that the rectification of these and several other improper constructions and errors, which occur in the best copies, may in this EDITION be approved by all true Philologists, is sincerely wished: and to render it still more useful to Students, by instructing them in the early stages of their learning how to pronounce well, the signs of quantity are added; so that even the most awkward, if they are not egregiously careless, cannot possibly trip—indeed, not one of a thousand, without these, or, the immediate help of a teacher, can pronounce Latin correctly: this, therefore, must undoubtedly be considered by all, who wish to become true scholars, a very needful improvement.

Acknowledgements of obligation are justly due to the REV. DR. H. MUHLENBERG, Principal, and the REV. DR. C. L. BECKER, for their friendly and able assistance in revising the proof-sheets of this work.

THE EDITOR.

Franklin-College, Borough of Lancaster,  
June 13, 1804.

William H. Smith

SELECTÆ

FABULÆ ÆSOPÆ.

SELECT

FABLES of ÆSOP.

---

This mark ~ denotes that the syllable is *long*.

This mark ^ denotes that the syllable is *short*.

FABLE I.

De GALLO.

**G**Allus, dum vertit  
stercorarium, offendit  
gemmam, inquiens, quid  
reperio rem tam nitidam?  
Si gemmarius reperisset te,  
nihil esset latius  
eo, ut qui sciret  
pretium: quidem est  
nulli usui mihi, nec aestimo  
magnum; imo equidem  
malem granum hor-  
dei omnibus gemmis.

MORALE.

Intellige per gemmam  
artem & sapientiam; per gal-  
lum, hominem stolidum &

Of the Cock.

**A**Cock, whilst he turns up  
a dunghill, finds  
a jewel, saying, why  
do I find a thing so bright?  
If a jeweller had found you,  
nothing would be more joyful  
than he, as one who could know  
the price: indeed it is  
of no use to me, nor do I esteem it  
at a great rate; nay indeed  
I would rather have a grain of bar-  
ley than all jewels.

The MORAL.

Understand by the jewel  
art and wisdom; by the cock,  
a man foolish and

*voluptarium; nec stulti  
amant liberales artes, cum  
nesciant usum earum;  
nec voluptarius, quippe  
voluptas sola placeat ei.* *given to pleasure; neither do fools  
love the liberal arts, when  
they know not the use of them;  
nor a voluptuous man, because  
pleasure alone pleases him.*

---

## FABLE II.

De CANE &amp; UMBRA.

Of the DOG and the SHADOW.

**C**ANIS tranans fluvium,  
vehēbat carnem rictu;  
sole splendente, umbra  
carnis lucēbat in aquis;  
quam ille vidēns, & avidē  
captans, perdidit quod erat  
in faucibus: itaq; percussus  
jacturā & rei &  
spei, primum stupuit;  
deinde recipiens animum sic  
elatravit: miser! mō-  
dus deerat tuæ cupiditāti:  
erat satis superque,  
ni desipuisses. Jam,  
per tuam stultitiā, est  
minus nihilo tibi.

MOR.

Sit modus tuæ  
cupiditāti, ne amittās  
certa pro incertis.

**A** Dog swimming over a river  
was carrying flesh in his chops;  
the sun shining, the shadow  
of the flesh appeared in the waters;  
which he seeing, and greedily  
catching at, lost what was  
in his jaws: therefore struck  
with the loss both of the thing and  
of hope, at first he was amazed;  
afterwards taking courage thus  
he barked out: wretch! modera-  
tion was wanting to thy desire:  
there was enough, and too much,  
unless thou hadst been a fool. Now,  
through thy folly, there is  
less than nothing for thee.

MOR.

Let there be moderation to thy  
desire, lest thou shouldst lose  
certain things for uncertain.

---

## FABLE III.

De LUPO &amp; GRUE.

Of the WOLF and the CRANE.

**D**UM lūpus vorat  
ovem, forte ossa  
hæsere in gulā; ambit,  
orat orem, nemo opitulatur;  
omnes dicunt, eum tulisse  
præmium suæ voracitatis:  
 tandem, multis blanditiis

**W**ilst a wolf devours  
a sheep, by chance the bones  
stuck in his throat; he goes about,  
asks help, nobody assists;  
all say, that he had got  
the reward of his greediness:  
at length, with much flattery



plūribusq̄ prōmissis, indūcit grūem, ut, longissimō collo inserto in gulam, eximēret os infixum. Vērū illūsit ei pētenti prāmium, inquiēns, ineptā, ābi, non hābēs sat, quōd vīvis? Dēbes tuam vitam mīhi; si vellem, potēram prāmordēre tuum collum.

and many promises, he persuades the crane, that, her very long neck being thrust into his throat, she would pull out the bone fixed in it. But he played upon her asking a reward, saying, fool, go away, have you not enough, that you live? You owe your life to me; if I chose, I was able to bite off your neck,

MOR.

Quod facis ingrāto p̄erit.

MOR.

That which you do for the ungrateful is lost.

## F A B L E IV.

De RUSTICO &  
COLUBRO.

Of the COUNTRYMAN and  
the SNAKE.

RUSTICUS tulit dōmum colūbrum repertum in nīve, prope cunctum frīgore; adjicit ad fōcum; colūber rēcipiens vim, virusque, deinde non fērēns flammam, infēcit omne tūgūrūm sibilando. Rusticus corripēns sudem accurrit, & expostulat injuriam cum eo verbis verbēribusq; num rēferret has gratias? Num erīpēret vitam illi, qui dēderat vitam illi?

A Countryman brought home a snake found in the snow, almost dead with cold; he lays him to the fire; the snake recovering strength, and poison, and then not bearing the flame, filled all the cottage with hissing. The countryman snatching a stake runs up, and argues the injury with him in words and blows, whether he would return such thanks? Whether he would take life from him, who had given life to him?

MOR.

Interdum fit, ut obsint tibi, quibus tu profuēris; & ii mērentur malē de te, de quibus tu mēritus eis bēnē.

MOR.

Sometimes it happens, that they are hurtful to you, whom you have profited; and that they deserve ill of you, of whom you have deserved well.

## F A B L E V.

De APRO &amp; ASINO.

Of the BOAR and the Ass.

**D**Um iners asinus irri-  
dēbat aprum, ille  
indignans, frendēbat. Ignā-  
vissime, fuēras quidem  
meritus mālum; sed etiamsi  
fuēris dignus pēna, tāmēn  
ego sum indignus, qui\* pu-  
niam te. Ridē tūtus, nam  
ēs tūtus ob inertiam.

MOR.

Dēmus operam, ut  
cum audiamus, aut patiamur  
indigna nobis, nē dicāmus,  
aut faciāmus indigna nobis.  
Nam mali & perditī ple-  
rumq; gaudent, si quis-  
piam bonōrum resistat  
iis; pendunt magni,  
se habēri dignos  
ultione. Imitēmur equos,  
& magnas bestias, qui  
fratēreunt oblatrantes  
canicūlos cum contemptu.

**W**Hilst the sluggish ass laugh-  
ed at the boar, he  
fretting gnashed his teeth. Most  
slothful wretch, you have indeed  
deserved evil; but though you  
had been worthy of punishment, yet  
I am unfit, to\* pun-  
ish you. Laugh secure, for  
you are safe for your sluggishness.

MOR.

Let us use our endeavour, that  
when we hear, or suffer  
things unworthy of us, we may not say,  
or do things unworthy of us.  
For bad and lost men gene-  
rally are glad, if any  
one of good men would resist  
them; they value it highly,  
that they are accounted worthy  
of revenge. Let us imitate horses,  
and large beasts, who  
pass by barking  
curs with contempt.

\* Qui and the subjunctive mood are often construed by to.

## F A B L E VI.

De AQUILA &  
CORNICULA.Of the EAGLE and  
the JACKDAW.

**A**quila nacta cochle-  
am, non quīvit ēruere  
fiscem vi, aut arte.  
Cornicūla accēdens dat  
consilium, suadet subvōlare,  
& ē sublimi prācipitāre,  
cochlēam in saxa; nam  
fōre sic, ut cochlea  
frangātur. Cornicūla  
mānet humi, ut  
præstolētur casum;

**A**N eagle having found a coc-  
kle, was not able to pull out  
the fish by force, or art.  
The jackdaw coming up gives  
counsel, persuades her to fly up,  
and from on high to throw down  
the cockle upon the stones; for  
it would be so, that the cockle  
would be broken. The jackdaw  
stays on the ground, that  
she may watch the fall.

aquila *præcipitat*; the eagle *throws it down*;  
 testa *frangitur*; piscis the shell *is broken*; the fish  
*subripitur a cornicula*; is *snatched away by the jackdaw*;  
 elusa aquila dolet. the deluded eagle is *grieved*.

MOR.

MOR.

Noli *habere fidem* Do not *place confidence*  
*omnibus & fac* in *all men, and see that*  
*inspicias consilium, quod* you *look into the counsel, which*  
*accepseris ab aliis*; you *have received from others*;  
 nam *multi consulti non* for *many being consulted do not*  
*consulunt suis con-* regard *their de-*  
*sultoribus, sed sibi.* pendants, *but themselves.*

## F A B L E VII.

De CORVO &  
 VULPECULA.

Of the CROW and  
 the FOX.

CORVUS nactus prædam,  
*strépitat in ramis*:  
 vulpécula videt eum ge-  
*stientem, accurrit: 'vulpes,'*  
 inquit, '*impertit corvum*  
*plurima salute. Sæpenumero*  
*audiveram, famam esse*  
*mendacem, jam experior re*  
*ipsa*: nam, ut fortè *præ-*  
*tereò hac, suspiciens te in*  
*arbore, advolo, culpans*  
*famam*: nam fama est, te  
 esse nigriorem pice, & video  
 te candidiorem nive. Sane in  
 meo iudicio vincis cygnos,  
 & es formosior alba  
 hedera. Quod si, ut ex-  
 cellis in plumis, ita &  
 voce, equidem dicèrem te  
 reginam omnium avium.'+  
 Corvus illectus hac assen-  
 tiuncula, apparat ad  
 canendum. Vero casus  
 excidit e rostro; quo  
 correpto, vulpécula,

A Crow having found a prey,  
*makes a noise in the branches*:  
 the fox sees him re-  
 joicing, runs up: '*The fox,*'  
 says he, '*compliments the crow*  
*with very much health. Very often*  
*had I heard, that fame was*  
*a liar, now I find it by the fact*  
*itself*: for, as by chance I pass  
 by this way, seeing you in  
 the tree, I fly to you, blaming  
 fame: for the report is, that you  
 are blacker than pitch, and I see  
 you are whiter than snow. Truly in  
 my judgment you surpass the swans,  
 and are fairer than the white  
 ivy. But if, as you ex-  
 cel in feathers, you do so also  
 in voice, truly I would call you  
 the queen of all birds.'+  
 The crow allured by this flattery,  
 prepares to  
 sing. But the cheese  
 fell from his beak; which  
 being snatched, the fox,

*tollit cachinnum : tum raises a laugh : then  
dēmum corvus, pudōre at last the crow, shame  
juncto jactūræ rei, being joined to the loss of the thing,  
dōlet. is grieved.*

MOR.

Nonnulli sunt tam avidi  
laudis, ut amēnt assen-  
tātōrem cum suo probro &  
damno. Hōmunciōnes hujus  
mōdi sunt frade parasito.  
Quod si vitasses jactan-  
tiam, facile vitaveris  
pestifērū genus assen-  
tātōrum. Si tu velis esse  
Thraso, Gnatho nusquam  
dērit tibi.

MOR.

Some are so greedy  
of praise, that they love a flat-  
terer with their own disgrace and  
damage. Men of this  
kind are a prey to the parasite.  
But if you had avoided boast-  
ing, easily might you have avoided  
the pestilent race of flatter-  
ers. If you are willing to be  
a Thraso, a Gnatho never  
will be wanting to you.

## F A B L E VIII.

De CANE & ASINO.

**D**UM cānis blandirētur.  
herō & familiæ,  
herus & familia demulcent  
cānem. Asellus, vidēns  
id, gemit altissimē ; nam  
cōpit pigēre sor-  
tis : putat iniquē compā-  
rātum, cānem esse gra-  
tum cunctis, pascique  
herili mensa, &  
consēqui hoc otio  
ludoque : sese con-  
trā portāre clitellas,  
cadi flagello esse  
nunquam otiosum & tamen  
odiosum cunctis. Si hac  
fiānt blanditiis, statuit  
sectari eam artem, quæ sit  
tam utilis. Igītur quo-  
dam tempore tentāturus  
rem, procurrit obviam  
herō redeunti domum,

Of the DOG and the Ass.

**W**Hilst the dog fawned on  
his master and the family,  
the master and the family stroke  
the dog. The ass, seeing  
that, groans very deeply ; for  
he began to be weary of his con-  
dition : he thinks it unjustly or-  
dered, that the dog should be ac-  
ceptable to all, and be fed  
from his master's table, and  
that he should get this by idleness  
and play : that himself on the  
contrary carried the pack-saddle  
was lashed with the whip, was  
never idle, and yet  
odious to all. If these things  
are done by fawnings, he resolves  
to follow that art, which is  
so profitable. Therefore on a cer-  
tain time about to try  
the thing, he runs to meet  
his master returning home,

subsilī, fulsat un-  
gulis. *Hero* exclamante,  
servi accurrere &  
ineptus asellus, qui credidit  
se urbānum, vapulat.

MOR.

Omnes non possumus omnia;  
nec omnia decet omnes.  
Quisque faciat, quisque  
tentet id, quod potest.

leaps on him, strikes him with  
his hoofs. *The master* crying out,  
the servants ran to him, and  
the silly ass, who thought  
himself courteous, is beaten.

MOR.

We all are not able to do all things;  
nor do all things become all men.  
Let every one do, let every one  
try that, which he is able.

### F A B L E IX.

De LEONE & quibusdam  
aliis (bestiis)

**L**EO pēhigerat cum  
love quibusdamque  
aliis, venationem fore  
commūnem. Venantur,  
cervus capitur: singulis  
incipientibus tolleres singulas  
partes, ut convenerat,  
leo irrugit, inquiens, una  
pars est mea, quia sum  
dignissimus; altera item  
est mea, quia præ-  
stantissimus viridus; porro  
vendico tertiam, quia su-  
davērim plus in capiēdo  
cervo; denique, nisi conces-  
seritis quartam, est actum  
de amicitia. Socii  
audientes hoc, discēdunt  
vacui & taciti, non ausi  
mutire contra leonem.

MOR.

Fides semper fuit rara:  
apud hoc seculum est rarior;  
apud potētes est, &  
semper fuit rarissima. Quo-  
circa est satius vivere cum  
pari. Nam, qui vivit  
cum potentiore, ipse habet

Of the LION and some other  
beasts.

**T**HE lion had agreed with  
the sheep and some  
others, that the hunting should be  
common. They hunt,  
a stag is taken: all  
beginning to take their single  
parts, as it had been agreed,  
the lion roared, saying, one  
share is mine, because I am  
the most worthy; another also  
is mine because I am the most ex-  
cellent in strength; moreover  
I claim a third, because I have  
sweated more in taking  
the stag; lastly, unless you will  
grant the fourth, there is an end  
of our friendship. His companions  
hearing this, depart  
empty and silent, not having dared  
to mutter against the lion.

MOR.

Honesty always has been scarce:  
in this age it is more scarce;  
among the powerful it is, and  
always has been very scarce. Where-  
fore it is better to live with  
an equal. For, he who liveth  
with one more powerful, often hath

*necesse concedere de suo a necessity to depart from his  
jūrē. right.*

## F A B L E X.

De LEONE &amp; MURE.

Of the LION and the MOUSE.

**L**EO defessus æstu  
Læcursuquequiescēbatsub  
umbrā sūper virīdi gra-  
minē; grēgē murūm per-  
currente ejus tergum, ex-  
perrectus, comprehendit  
unum ex illis. Captivus  
supplicat, clamitat, se esse  
indignum, cui leo  
irascatur. Ille, repūtans  
fore nihil laudis  
in nēce tantillæ bestiæ,  
dimittit captivum. Non diu  
postea, leo, dum currit  
per salium, incidit in  
plāgas: rugit, sed non  
pōtēst exire. Mus audit  
leōnem miserabiliter rugi-  
entem, agnoscit vōcem,  
rēpit in cuniculos, quærit  
nodos, quos invēnit,  
corrōditque; leo evādīt  
e plāgis.

Mor.

Hæc fabula suadet cle-  
mentiam potentibus; etenim  
ut humanæ res sunt in-  
stābiles, pōtēntes ipsi  
interdum egēnt ope humil-  
līmōrum; quare prūdēns  
vir, etsi pōtēst, tīmet  
nocēre vel vili hōmīni; sed  
qui non tīmet nocēre  
altēri, dēsīpit valdē.  
Quid ita? Quia, etsi jam  
frētus potentiā, mētuit  
nemīnem forsā, posthac

**T**HE lion tired with heat  
and running rested under  
the shade, upon the green grass;  
a company of mice run-  
ning over his back, having a-  
rose, he catches  
one of them. The captive  
begg, cries, that he was  
unworthy with whom the lion should  
be angry. He, thinking  
there would be no praise  
in the death of so little a beast,  
dismisses the captive. Not long  
after, the lion, whilst he runs  
through the forest, falls into  
the nets. He roars, but can-  
not get out. The mouse hears  
the lion miserably roar-  
ing, knows his voice,  
creeps into the holes, seeks  
the knots, which he finds,  
and gnaws; the lion escapes  
out of the nets.

Mor.

This fable recommends mo-  
deration to the powerful; for  
as human things are un-  
stable, the powerful themselves  
sometimes want the help of the  
lowest; wherefore a prudent  
man, although he is able, is afraid  
to hurt even a mean man; but  
he that does not fear to hurt  
another; plays the fool very much.  
Why so? Because although now  
having relied on his power, he feareth  
nobody, perhaps, hereafter

*erit, ut indignèrit it will be, that he may have needed*  
*vel gratiā villum homin- either the favour of mean men,*  
*cionum, vel metuerit iram. or have feared their anger.*

## FABLE XI.

De agrotò MILVO.

Of the sick KITE.

**M**ilvus decumbēbat  
 lecto jam fernē  
 moriēns, orat matrem ire  
 precārum Deos. Mater  
 respondet, nihil opis spe-  
 randum illi à Diis,  
 quōrum sacra toties viola-  
 visset suis rapinis.

MOR.

Dēcet nos venerāri  
 Deos; nam illi juvant pios,  
 & advereantur impios\*. Ne-  
 glecti in felicitate, non ex-  
 audiunt miseriā. Quare sis  
 mēmor eōrum in secundis  
 rebus, ut vocāti sint  
 præsentes in adversis rebus.

**T**HE kite lay  
 in bed now almost  
 dying, begs his mother to go  
 to pray to the Gods. The mother  
 answers, that no help was to be  
 expected by him from the Gods,  
 whose sacred things so often he  
 had violated by his robberies.

MOR.

It becomes us to worship  
 the Gods; for they help the pious,  
 and withstand the impious. Ne-  
 glected in felicity, they do not  
 hear in misery. Wherefore be  
 mindful of them in prosper-  
 ity, that called on they may be  
 present in adversity.

\* Adversor sometimes governs the Accusative.

## FABLE XII.

De RANIS &amp; eārum Rege.

Of the FROGS and their King.

**G**ens ranārum, cum  
 esset libēra, supplicābat  
 Jōvem, rēgem dā-  
 ri sibi. Jupiter ridēbat  
 vota ranārum. Illæ  
 tamēn instābant itērum,  
 atque itērum, donec perpel-  
 lērent ipsum. Ille dejēcit  
 trābem; ea mōles quassat  
 fluvium ingenti fragōre.  
 Ranæ territæ silēnt;  
 venērāntur rēgem; ac-  
 cēdunt propius pēdetentim;

**T**HE nation of frogs, when  
 it was free, petitioned  
 Jupiter, for a king to be gi-  
 ven them. Jupiter laughed at  
 the wishes of the frogs. They  
 nevertheless pressed him again,  
 and again, until they drove  
 him to it. He threw down  
 a log; that mass shakes  
 the river with a great noise.  
 The frogs affrighted are silent;  
 they reverence their king; they  
 come nearer step by step;

tandem, metu abjecto, insultant, & desultant; iners rex est lusui & contemptui. Rursum lacesunt Jovem; orant regem dari sibi, qui sit strenuus; quibus Jupiter dat ciconiam. Is perstrenue perambulans paludem, vorat quicquid ranarum fit obviam. Igitur ranæ frustra questæ fuerunt de sævitia hujus. Jupiter non audit, nam queruntur & hodie: etenim vesperi, ciconiæ eunte cubitum, egressæ ex antris murmurant rauco ululatu; sed canunt surdo. Nam Jupiter vult, ut quæ deprecatae sunt clementem regem, jam ferant inclementem.

## MOR.

Solent evenire plebi, ut ranis, quæ, si habet regem paulo mansuetiorem, damnat eum ignavia & inertia; & optat aliquando virum dari sibi: contra, si quando nacta est strenuum regem, damnat sævitiam hujus, & laudat clementiam prioris; sive, quod semper poenitet nos presentium, sive quod est verum dictum, nova esse potiora veteribus.

at length, fear being thrown away, they leap on, and leap off him; the sluggish king is their sport & contempt. Again they provoke Jupiter; they pray for a king to be given to them, who may be valiant; to whom Jupiter gives the stork. He very nimbly stalking through the marsh devours whatever of the frogs comes in his way. Therefore the frogs in vain complained of the cruelty of him. Jupiter does not hear them for they are complaining even this day: for in the evening, the stork going to rest, having come out of their caves they murmur with a hoarse croaking; but they sing to the deaf. For Jupiter allows, that they who petitioned against a merciful king, now may bear an unmerciful.

## MOR.

It is usual to happen to the common people, as to the frogs, who, if they have a king a little too mild, condemn him of idleness and sluggishness, and wish sometimes for a man to be given to them: on the contrary, if at any time they have got an active king, they condemn the cruelty of him, and praise the clemency of the former; either, because always we repent of present things or because it is a true saying, that new things are better than old.



## F A B L E XIII.

De COLUMBIS &amp; MILVO.

Of the PIGEONS and the KITE.

**C**olumbæ olim ges-  
sere bellum cum mil-  
vo, quem ut expug-  
narent, delegerunt sibi  
accipitrem regem. Ille fac-  
tus rex, agit hostem, non  
regem: rapit ac laniat  
non segnius, ac milvus. Co-  
lumbas pœnitent incasti-  
ti, putantes, fuisse  
satiis pati bellum mil-  
vi, quam tyrannidem  
accipitris.

MOR.

Neminem pigeat suæ  
conditionis nimium. Ut  
Horatius ait, nihil est bea-  
tum ab omni parte.  
Equidem non optarem mu-  
tare meam sortem, modo sit  
tolerabilis. Multi, cum quæ-  
siverint novam sortem,  
rursus optaverunt veterem.  
Sumus ferè omnes ita vario  
ingenio, ut nosmet pœniteat  
nostri.

**T**HE pigeons formerly car-  
ried on a war with the  
kite, whom that they might sub-  
due, they chose to themselves  
the hawk king. He being  
made king, acts the enemy, not  
the king: he tears and butchers  
not slower, than the kite. The  
pigeons repent of their under-  
taking, thinking, that it had been  
better to endure the war of  
the kite, than the tyranny  
of the hawk.

MOR.

Let no man regret his  
condition too much. As  
Horace says, nothing is hap-  
py in every part.  
Truly I would not wish to  
change my lot, provided it be  
tolerable. Many, when they have  
sought a new state,  
again have wished for the old.  
We are almost all of so various  
a temper, that we repent  
of ourselves.

## F A B L E XIV.

De FURE &amp; CANE.

Of the THIEF and the Dog.

**C**ANIS respondit furi  
porrigenti panem ut  
silëat, 'Novi tuas  
insidias, das panem,  
quò desinam latrare, sed  
odi tuum munus; quippe si  
ego tulerò panem, tu  
exportabis cuncta  
ex his tectis.'

**T**HE dog answered the thief  
holding out bread that  
he might be silent, 'I know thy  
treachery, thou givest bread,  
that I may cease to bark, but  
I hate thy gift; for if  
I shall take the bread, thou  
wilt carry all things  
out of these houses.'

MOR.

Cave, *causa* parvi  
commōdi, amittās magnum.  
Cave, *habēas* fidem  
cuius homīni; nam sunt,  
qui non tantum dicunt be-  
nignē, sed & faciunt be-  
nignē, dolo.

MOR.

Take heed, *for the sake* of a small  
profit, that you lose not a great one.  
Take heed, *that you put not* faith  
in every man; for there are some  
who not only speak kind-  
ly, but also act kind-  
ly, by deceit.

## F A B L E XV.

De LUPO &amp; SUCULA.

Of the WOLF and the Sow.

**S**UCULA parturiēbat;  
lūpus pollicētur, se  
fore custodem fatūs.  
Sucula respondit, se non  
egere obsēquio lupi;  
si ille velit haberi  
pius, si cūpiat facere id,  
quod est gratum, abeat  
longiūs: etenim officium  
lupi constāre non præsenti-  
tiā, sed absentiā.

MOR.

Omnia non sunt creden-  
da omnibus. Multi pollicen-  
tur suam operam, non amore  
tui, sed sui; non  
quærentes tuum commō-  
dum, sed suum.

**T**HE sow brought forth;  
the wolf promises, that he  
would be the keeper of the young.  
The sow answered, that she did not  
want the attendance of the wolf;  
if he would wish to be accounted  
affectionate, if he desires to do that,  
which is acceptable, let him go  
farther off: for that the civility  
of the wolf consisted not in his pre-  
sence, but absence.

MOR.

All things are not to be trust-  
ed to all men. Many pro-  
mise their service, not for love  
of you, but of themselves; not  
seeking your advan-  
tage, but their own.

## F A B L E XVI.

De Partu Montium.

Of the Bringing forth  
of the Mountain.

**O**Lim erat rumor,  
quod montes parturi-  
rent. Homines accurrunt,  
circumsistunt, expectantes  
quippiam monstri, non

**F**ormerly there was a rumour,  
that the mountains would  
bring forth. The men run thither,  
stand round, expecting  
some monster, not

*sine pavore. Tandem  
montes parturunt. Mus  
exit, tum omnes ridebant.*

*without fear. At length the  
mountains bring forth. A mouse  
comes out, then all laughed.*

MOR.

*Jactatores, cum profi-  
tentur & ostendant magna,  
vix faciunt parva. Quapropter  
isti Thrasones sunt  
jure materia joci &  
scommatum. Hæc fabula item  
vetat inanes timores. Nam  
plerumque timor periculi  
est gravior periculo  
ipso; imò id, quod  
metuimus, est sæpe ridi-  
culum.*

MOR.

*Braggers, when they pro-  
fess and boast great things,  
hardly do little things. Where-  
fore those Thrasons are  
by right the matter of jest and  
scoffs. This fable also  
forbids vain fears. For  
commonly the fear of danger  
is more grievous than the danger  
itself; nay that, which  
we fear, is often ridi-  
culous.*

## F A B L E XVII.

*De LEPORIBUS &  
RANIS.*

*Of the HARES and  
the FROGS.*

**S**YLVÆ mugientē insolitō  
turbīnē, trēpīdī,  
lepōres occipiunt rapidē fū-  
gēre. Cū palus obsisteret  
fugientibus, stetere anxii,  
comprehensi periculis  
utrinque. Quodque esset  
incitamentum majōris  
timōris, vidēt ranas  
mergi in palūde. Tunc  
unus ex lepōribus, pruden-  
tior ac disertior ceteris,  
inquit, quid ināniter timē-  
mus? Est opus animo  
quidē: est nobis agilitas  
corpōris, sed animus deest.  
Hoc pericūlum turbīnis  
non est fugiendum, sed con-  
temnendum.

**T**HE wood roaring with an un-  
usual whirlwind, the trem-  
bling hares begin hastily to fly  
away. When a fen stopped them  
flying, they stood anxious,  
encompassed with dangers  
on both sides. And what was  
an incitement of greater  
fear, they see that the frogs  
are plunged in the fen. Then  
one of the hares, more pru-  
dent and more eloquent than the rest,  
said, what vainly do we  
fear? There is need of courage  
indeed: there is to us agility  
of body, but courage is wanting.  
This danger of the whirlwind  
is not to be fled from, but con-  
temned.

MOR.

Est *opus* animo in  
omni re. Virtus *jacet*  
sine *confidentiâ*. Nam *con-*  
*fidentia* est *dux & regina*  
*virtutis*.

MOR.

There is *need* of *courage* in  
every *thing*. *Virtue* lies *dead*  
without *confidence*. For *con-*  
*fidence* is the *leader* and *queen*  
of *virtue*.

## F A B L E XVIII.

De HÆDO &amp; LUPO.

Of the Kid and the Wolf.

CAPRA, *cum* esset  
*in* tura *pastum*, *concludit*  
*hædum* *dômi*, *mônens*  
*aperire* *nemini*, *dum* *ipsa*  
*redëat*. Lûpus, *qui*  
*audiverat* *id* *procul*, *post*  
*discessum* *matris*,  
*pulsat* *fôres*, *caprissat*  
*vocë*, *jübens* *reclûdi*.  
Hædus, *præsentiens*  
*dolum*, *inquit*, *Non* *aperio* ;  
*nam* *etsi* *vox* *caprissat*,  
*tâmen* *equidem* *vidëo* *lûpum*  
*per* *rîmas*.

THE GOAT, *when* she was  
*about* to go to feed, *shuts up*  
the kid at home, warning her  
to open to no one, till she  
would return. The wolf, *who*  
had heard *that* *afar* off, *after*  
the departure of the mother,  
knocks at the door, acts the goat  
*in* voice, ordering it to be opened.  
The kid, *perceiving*  
the cheat, says, I do not open ;  
for *though* the voice acts the goat,  
yet indeed I see the wolf  
through the chinks,

MOR.

Filii, *obëdite* *parëntibus*,  
*nam* est *utile* ; & *dëcet*  
*juvënem* *auscultare*  
*seni*.

MOR.

Children *obey* your parents,  
for it is *profitable* ; and it becomes  
a young man to *hearken*  
to an old man.

## F A B L E XIX.

De RUSTICO &  
ANGUE.

Of the COUNTRYMAN and  
the SNAKE.

QUIDAM *rusticus* nutritur *anguem*; aliquando *iratus* petit *bestiam* secūri. Ille evadit, non sine *vulnere*. Postea *rusticus*, deveniens in paupertatem, ratus est id *infortunii* accidere sibi propter *injūriam* anguis. Igitur supplicat, ut redeat. Ille ait. se ignoscere, sed nolle redire; neque fore secūrum cum rustico, cum sit tanta secūris domi; dolorem *vulneris* desisse, tamen memoriam superesse.

A CERTAIN countryman had brought up a snake; on a time being angry he strikes the beast with an ax. He escapes, not without a wound. Afterwards the countryman, coming into poverty, thought that that misfortune happened to him for the injury of the snake. Therefore he entreats him, that he would return. He says, that he forgave, but was unwilling to return; nor could he be secure with the countryman, when there is so great an ax at his house; that the pain of the wound had ceased, yet the memory remained.

MOR.

Est vix tutum habere fidem ei, qui semel solvit fidem. Condōnare injūriam, id sanē est misericordiæ; sed cavere sibi, & decet, & est prudentiæ.

MOR.

It is hardly safe to put confidence in him, who once has broke his promise. To forgive an injury, that indeed is the part of mercy; but to take heed to one's self, is both becoming, and is the part of prudence.

## F A B L E XX.

De VULPECULA &  
CICONIA.

Of the Fox and the STORK.

VULPĒCULA vocavit ciconiam ad cœnam. effundit opsonium in mensam, quod, cum esset

THE fox called the stork to supper. She pours out the victuals upon the table, which, as it was

liquidum, ciconiā tentante  
 rostro frustra, vulpecūla  
 lingit. Elusa avis abit,  
 pudetque, fūgetque  
 injuriæ. Post pluscūlum  
 diērum rēdit, invitāt  
 vulpecūlam. Vitreū vas  
 erat situm plenum opsonii;  
 quod vas, cum esset  
 arcti guttūris, lēcūt  
 vulpecūlæ vīdēre, & esurīre;  
 non gustare. Ciconia facīle  
 exhausit rostro.

MOR.

Rīsus merētur risum;  
 jocus jocum; dōlus  
 dolum; & fraus frau-  
 dem.

liquid, the stork trying  
 with her bill in vain, the fox  
 licks up. The deluded bird goes away,  
 and is ashamed, and vexed  
 at the injury. After some  
 days she returns, invites  
 the fox. A glass vessel  
 was placed full of meat;  
 which vessel, when it was  
 of a narrow neck, it was lawful  
 for the fox to see, and hunger;  
 not to taste. The stork easily  
 drew it out with her beak.

MOR.

Laughter deserves laughter;  
 a jest a jest; a trick  
 a trick; and deceit de-  
 ceit.

## F A B L E XXI.

De LUPO & picto  
 Capite.

Of the WOLF and the painted  
 Head.

**L**UPUS versat, &  
 mirātur humanum  
 cāput repertum in officinā  
 sculptōris, sentiens habēre  
 nihil sensūs, inquit, O  
 pulchrum cāput, est in  
 te multum artis, sed  
 nihil sensūs.

MOR.

Externa pulchritudo, si in-  
 terna adsit, est grata; sin  
 carendum est alterutrā,  
 præstat carēre externā,  
 quā internā; nam illa  
 sine hāc interdum incurrit  
 odium, ut stolidus fit eō

**T**HE wolf often turns, and  
 admires a human  
 head found in the shop  
 of a carver, perceiving it to have  
 no sense, he says, O  
 fair head, there is in  
 thee much art, but  
 no sense.

MOR.

Outward beauty, if the in-  
 ward be present, is pleasing; but if  
 we must want either,  
 it is better to want the outward,  
 than the inward; for the one  
 without the other sometimes incurs  
 hatred, as a fool becomes the

odiōsior,  
formōsior.

quò more hateful,  
more handsome he is.

the

## F A B L E XXII.

De GRACULO.

Of the JACKDAW.

**G**RACULUS ornāvit  
se filiois  
pavōnis; deinde vīsus  
pulchellus sibi, contūlit  
se ad genus pavō-  
num, suo genere fastidi-  
to. Illi tandem intelligentes  
fraudem, nudābant stoli-  
dam avem coloribus,  
& affecerunt eum plagis.

**T**HE JACKDAW adorned  
himself with the feathers  
of the peacock; then seeming  
pretty to himself, he joined  
himself to the family of the pea-  
cocks, his own family being despis-  
ed. They at length understanding  
the cheat, stripped the fool-  
ish bird of his colours,  
and beat him with stripes.

MOR.

Hæc fabula nōtat eos, qui  
gērunt se sublimiūs, quā  
est æquum; qui vivunt cum  
iis, qui sunt & ditiōres,  
& māgis nobīles; quare sæpe  
fiunt inōtes, & sunt  
indibriō.

MOR.

This fable censures those, who  
carry themselves more loftily, than  
is fit; who live with  
those, who are both more rich,  
and more noble; wherefore often  
they become poor, and are  
for a laughing-stock.

## F A B L E XXIII.

De RANA & BOVE.

Of the FROG and the Ox.

**R**ANA cupida æquandi  
bovem distentabat se.  
Filius hortabatur matrem  
desistere capto,  
inquiens, ranam esse nihil  
ad bovem. Illa intumuit  
secundum. Natus clamitat,

**A** FROG desirous of equaling  
an ox stretched herself.  
The son advised the mother  
to desist from the undertaking,  
saying, that a frog is nothing  
to an ox. She swelled  
a second time. The son cries out,

mater, *læcēt* crēpes, *nunquam* vincēs *bōvem*. Autem, *cū* intumisset *tertiūm*, crēpuit.

MOR.

Quisque *habet* suam *dōtem*. Hic *excellit* formā, ille *viribus*. Hic *pollet* opibus, ille *amicis*. Dēcet *unumquemq;* esse *contentum* suo. Ille *vālet* corpore, tu *ingēnio*: quocirca quisque *consulat* *semet*, nec *invidēat* *superiōri*, quod est *miserum*; nec *optet* certāre, quod est *stultitiæ*.

mother, *though* you burst, *never* will you exceed *the ox*. But, *when* she had swelled *the third time*, she burst.

MOR.

Every man *has* his own *gift*. This man *excels* in beauty, *that* in strength. One is powerful in riches, another in friends. It becomes *every one* to be *content* with his own. He is strong in body, you in wit: wherefore let every one judge himself and not envy a superior, which is a miserable thing; neither let him wish to contend, which is a mark of folly.

## F A B L E XXIV.

De EQUO & LEONE.

Of the HORSE and the LION.

LEO venit ad comēdendum equum; autem cārēns viribus prae senectā, cœpit mediārī artem: prōfitetur se medicum: moratur equum ambage verborum. Hic opponit dolum dolo; fingit, se nuper supiugisse pedem in spinoso loco; orat, ut medicus inspiciens educat sentem. Leo pūret. At equus, quantā vi pōtuit, impingit calcem leōni, & continuō conjicit se in pedēs. Leo vix tandem rediens ad se,

THE LION comes to eat the horse; but wanting strength through old age, he began to think of an art: he professes himself a physician: he delays the horse with a circuit of words. He opposes deceit to deceit: he feigns, that he lately had pricked his foot in a thorny place; he prays, that the physician looking into it would draw out the thorn. The lion obeys. But the horse, with as great force as he could, strikes his heel upon the lion, and immediately betakes himself to his feet. The lion scarcely at length returning to himself,



nam fuerat propè for he had been almost  
 exanimatus ictu, inquit, dead with the blow, says,  
 fero pretium ob stultitiam, I receive a reward for my folly,  
 & is meritò effugit; and he deservedly has run away;  
 nam ultus est dolum for he has revenged my deceit  
 dolo. with deceit.

MOR.

Simulatio est digna odio,  
 & capienda simulatione.  
 Apertus hostis non est timendus; sed is, qui simulat  
 benevolentiam, cum sit hostis, quidem est timendus, &  
 est dignissimus odio.

MOR.

Dissimulation is worthy of hatred,  
 and to be caught with dissimulation.  
 An open enemy is not to be feared;  
 but he, who pretends benevolence,  
 when he is an enemy, indeed is to be feared,  
 and is very worthy of hatred.

## F A B L E XXV.

De AVIBUS & Quadrupedibus.

Of the BIRDS and the four-footed Beasts.

ERAT pugna avibus cum quadrupedibus. erat utrinque spes, utrinque metus, utrinque periculum: autem vespertilio relinquens socios, deficit ad hostes. Aves vincunt, aquilam dūce & auspice; verò damnant transfugam vespertilionem, uti nunquam redeat ad aves, uti nunquam volet lucē. Hæc est causa vespertilioni, ut non volēt, nisi noctu.

THERE was a battle to the birds with the four-footed beasts. there was on both sides hope, on both sides fear, on both sides danger: but the bat leaving his companions, revolts to the enemies. The birds conquer, the eagle being leader and director; but they condemn the runaway bat, so that he never can return to the birds, that he never can fly in the light. This is the reason for the bat, that he cannot fly, except in the night.

MOR.

Qui renūit esse particeps adversitatis & periculi

MOR.

He that refuses to be partaker of adversity and danger

cum sociis, erit with his companions, shall be  
 experts prosperitatis, destitute of their prosperity,  
 & salutis. and safety.

## F A B L E XXVI.

De SYLVA & RUS-  
TICO.

Of the Wood and the Coun-  
TRYMAN.

**T**EMPÖRE quo erat  
 sermo etiam arbori-  
 ribus. rusticus venit  
 in sylvam, rogat, ut  
 liceat tollere capu-  
 lum ad suam securim. Sylva  
 annuit. Rusticus,  
 securi aptata, cepit suc-  
 cidere arbores. Tum, &  
 quidem sero, sylvam  
 penituit suæ facilitatis,  
 doluit seipsam esse  
 causam sui exitii.

**A**T a time in which there was  
 speech even to  
 trees, a countryman came  
 into the wood, asks, that  
 it may be lawful to take a han-  
 dle for his ax. The wood  
 consents. The countryman,  
 the ax being fitted, began to  
 cut down the trees. Then, and  
 indeed too late, the wood  
 repented of her easiness,  
 she was grieved that herself should  
 be the cause of her own destruction.

MOR.

Vile, de quo merearis  
 bene: fuere multi, qui  
 abusi sunt beneficii accepto  
 in perniciem auctoris.

MOR.

See, of whom you may deserve  
 well; there have been many, who  
 have abused a kindness received  
 to the destruction of the author.

## F A B L E XXVII.

De LUPO & VULPE.

Of the WOLF and the Fox.

**L**UPUS, cum esset  
 satis prædæ, degēbat in  
 otio. Vulpecula accedit,  
 & sciscitatur causam otii.  
 lupo sensit, insidias  
 fieri, simulat mor-

**T**HE wolf, when there was  
 enough of prey, lived in  
 idleness. The fox comes to him,  
 enquires he cause of his idleness.  
 The wolf perceived, that a snare  
 was laid, pretends a dis-

bum esse causam, orat  
vulpēculam ire precatum  
Deōs. Illa dolens, dolum  
non succedere, adit pastorem,  
monet, latēbras  
lupi patere, & ho-  
stem securum posse opprimi  
inopinatum. Pastor adoritur  
lupum, inactat. Vulpes  
potitur antro & prædā;  
sed gaudium sui scelēris  
fuit breve illi; nam paulo  
post idem pastor caput  
et ipsam.

ease to be the cause, entreats  
the fox to go to pray to the  
Gods. She grieving, that the trick  
did not succeed, goes to the shepherd,  
informs him, that the den  
of the wolf lay open, and the ene-  
my being secure could be destroyed  
unawares. The shepherd rises  
upon the wolf, slays him. The  
fox obtains the den and the prey;  
but the joy of her villainy  
was short to her; for a little  
after the same shepherd takes  
also herself.

MOR.

Invēdia est fæda res, &  
interdum perniciosā quoque  
auctori ipsi.

MOR.

Envy is a filthy thing, and  
sometimes pernicious also  
to the author himself.

## F A B L E XXVIII.

De VIPERA & LIMA.

Of the VIPER and the FILE.

VIPERA offendens limam  
in fabricā, caput  
rōdere: lima subrisit, in-  
quiens, ineptā, quid agis?  
Tu contriveris tuos  
dentes antequam attēras  
me, quæ solēo præmordere  
duriem æris.

A VIPER finding a file  
in a smith's shop, began  
to gnaw it: the file smiled, say-  
ing, fool, what art thou doing?  
Thou wilt have worn out thy  
teeth, before thou wearest out  
me, who use to gnaw off  
the hardness of brass.

MOR.

Vidē etiam atq; etiam  
quicum habēas rem;  
si acūas dentes  
in fortērem, non nocū-  
eris illi, sed tibi.

MOR.

See again and again  
with whom you have dealing;  
if you whet your teeth  
against a stronger man, you will  
not hurt him, but yourself.

## F A B L E XXIX.

De CERVO.

**C**ervus, conspīcātus se in perspicūo fonte, probat procēra & ramōsa cornūa, sed damnat exilitātem tibiārum: fortē, dum contemplātur, dum iudicat, venātor intervēnit: cērvus fūgit. Canes insecantur fugientem; sed cūm intravisset densam sylvam, cornūa erānt implicita ramis. Tum demum laudābat tibias, & damnābat cornua, quæ fecēre, ut esset praeda canibus.

Mor.

Petimus fugiēda, fugimus petēda; quæ officiunt placent, quæ conferunt displicent, cupimus beatitudinem, priusquam intelligāmus, ubi sit; quærimus excellentiam opum, & celsitudinem honorum; opināmur beatitudinem sitam in his, in quibus est tam multum laboris, & dōloris.

Of the STAG.

**A** Stag, having seen himself in a clear fountain, approves his lofty and branched horns, but condemns the smallness of his legs: by chance, whilst he looks, whilst he judges, the huntsman passes by: the stag flies away. The dogs pursue him flying; but when he had entered a thick wood, his horns were entangled in the boughs. Then at last he praised his legs, and condemned his horns, which caused, that he was a prey to the dogs.

Mor.

We desire things to be shunned, we shun things to be desired; those which hurt please us, those which profit displease us, we desire happiness, before we understand, where it is; we seek after excellency of riches, and loftiness of honours; we think that happiness is placed in these things, in which there is so much labour, and pain.

## F A B L E XXX.

De LUPIS &amp; AGNIS.

Of the WOLVES and the LAMBS.

**A**liquando fuit fœdus inter lūpos & agnos, quibus est

**F**ormerly there was a league between the wolves and the lambs, to which there is

*discordia naturā. Obsi-*  
*dibus datis utrinque,*  
*lupi dēdere suos catūlos,*  
*oves cohortem canum.*  
*Omibus quiētis & pascen-*  
*tibus, lupūli deside-*  
*riō matrum edunt*  
*ululātus : tum lupi*  
*irruētes clamitant,*  
*fidem, fœdusque*  
*solūtum, laniantque oves*  
*destitūtas præsidio canum.*

*discord by nature. Hosta-*  
*ges being given on both sides,*  
*the wolves gave their whelps,*  
*the sheep their troop of dogs.*  
*The sheep being quiet and feed-*  
*ing, the little wolves through de-*  
*sire of their dams send forth*  
*howlings : then the wolves*  
*rushing on them cry out,*  
*that the promise, and league*  
*was broken, and butcher the sheep*  
*destitute of their guard of dogs.*

MOR.

*Est inscitia, si, in fœdere,*  
*trādas tua præsidia*  
*hōsti ; nam qui fuit*  
*hostis, forsān nondum*  
*desiuit esse hostis ; & for-*  
*tassis cēperit causam, cur*  
*adōriātur te nudātum tuo*  
*præsidio.*

MOR.

*It is folly, if, in a league,*  
*you deliver your guards*  
*to an enemy ; for he who has been*  
*an enemy, perhaps not yet*  
*has ceased to be an enemy ; and per-*  
*haps will take occasion, why*  
*he may rise upon you stript of your*  
*guard.*

## F A B L E XXXI.

De Membris &amp; Ventre.

Of the Members and the Belly.

**O**Lim pēdēs & mănūs  
 incusābant ventrem,  
 quōd lucra ipsorum  
 vorarentur ab eo otioso.  
 Jubent, aut labōret,  
 aut ne pūtet āli. Ille  
 supplicat semelatq; itērum;  
 tamen mănūs negānt ali-  
 mentum ; ventre exhausto  
 inediā, ubi omnes artus  
 cōpēre deficere ; tum tandem,  
 mănūs voluērunt esse offici-  
 oſæ, verūm id sērō ; nam

**F**ormerly the feet and hands  
 accused the belly,  
 that the gains of them  
 were devoured by him being idle.  
 They command, either let him labour,  
 or not think to be maintained. He  
 humbly begs once and again ;  
 yet the hands deny suste-  
 nance ; the belly being exhausted  
 with want, when all the limbs  
 began to fail ; then at last,  
 the hands were willing to be offi-  
 cious, but it was too late ; for

*venter debilis desuetudine  
rēnūit cibum. Ita cuncti  
artus, dum invident ven-  
tri, perēunt cum perēunte  
ventre.*

*the belly weak by disuse  
refused meat. Thus all  
the limbs, whilst they envy the bel-  
ly, perish with the perishing  
belly.*

MOR.

*Societas membrorum  
non differt a humanā socie-  
tate. Membrum eget mem-  
bro, amicus amico; quare  
utāmur mutuis officiis,  
mutuis opēribus; nam neq;  
divitiæ, neque dignitates  
tuentur hominem satis.  
Unicum & summum præ-  
sidium est amicitia  
complurium.*

MOR.

*The society of the members  
does not differ from human socie-  
ty. A member needs a mem-  
ber, a friend a friend; wherefore  
let us use mutual kindnesses,  
mutual works; for neither  
riches, nor dignities  
defend a man sufficiently.  
The only and chief safe-  
guard is the friendship  
of many.*

## F A B L E XXXII.

*De SIMIA & VULPECULA.*

**S***imia orat vulpēculam,  
ut dāret partem  
caudæ sibi ad tēgēdas  
nates; nam esse onē-  
ri illi, quod foret  
usui & honōri illi.  
Illa respondet, esse nihil  
nimis, & se malle  
humum verri  
suā caudā, quā nā-  
tes simiæ tēgi.*

*Of the APE and the Fox.*

**T***HE ape entreats the fox,  
that she would give part  
of her tail to her to cover  
her buttocks; for that was a bur-  
den to her, which would be  
an use and honour to her.  
She answers, that it was nothing  
too much, and that she would rather  
that the ground would be brushed  
with her tail, than that the but-  
tocks of the ape would be covered.*

MOR.

*Sunt, qui egēt; sunt,  
quibus superest; tamen  
id est mōris nulli divi-  
tum, ut bēet egēnos  
superflūā re.*

MOR.

*There are, who want; there are,  
to whom there is too much; yet  
that is the custom to none of the  
rich, to bless the needy  
with the superfluous store.*

## F A B L E XXXIII.

*De Vulpēcūla & Mustēla.**Of the Fox and the Weasel.*

**V**ulpēcūla *tenūis longā inediā fortē repsit per angustam rimam in cameram frumenti, in quā cūm fuit probē pasta, deinde venter distentus impēdit tentantem ēgredi rursus. Mustēla procul contemplāia luctantem, tandem mōnet, si cūpiat exīre, redēat ad cavum macra, quo intrāvērāt macra.*

**T**HE fox *slender by long want by chance crept through a narrow chink into a heap of corn, in which when she was well fed, then her belly being stuffed hinders her trying to go out again. A weasel afar off having seen her struggling, at length advises, if she would desire to go out, to return to the hole lean, at which she had entered lean.*

MOR.

*Vidēas complūres lātos atque alācres in mediocritātē, vacūos cūris, expertes molestiis animi. Sin illi fuērint facti divites, vidēbiseosincēdēremæstos; nunquam porrigēre frontem, plēnos cūris, obrūtōs molestiis animi.*

MOR.

*You may see very many merry and chearful in a middle state, void of cares, free from troubles of mind. But if they have been made rich, you will see them walking sad; never holding up their head, full of cares, overwhelmed with troubles of mind.*

## F A B L E XXXIV.

*De Equo & CERVO.**Of the HORSE and the STAG.*

**E**Quus gerēbat bellum cum cervo; tandem pulsus ē pascuis implorābat humanam opem. Redit cum homine, descendit in campum, victus antea, jam fit victor;

**T**HE horse carried on a war with the stag; at length being driven out of the pastures he implored human help. He returns with a man, he descends into the field, conquered before, he now becomes conqueror;

*sed tamen, hoste victo, & misso sub jugum, est necesse, ut victor ipse serviat homini. Fert equitem dorso, frænum ore.*

*but yet, the enemy being conquered, and brought under the yoke, it is necessary, that the victor himself should serve the man. He carries the rider on his back, the bridle in his mouth.*

MOR.

Multi dimicant contra paupertatem, quā victā per industriam & fortunam, libertas victoris sæpe intērit; quippe domini & victores paupertatis incipiunt servire divitiis; anguntur flagris avaritiæ, cohibentur frænis parsimonia; nec tēnēt modum quærendi, nec audent ūti rebus partis, justo supplicio quidem avaritiæ.

MOR.

Many fight against poverty, which being overcome by industry and fortune, the liberty of the victor often perishes; for the lords and conquerors of poverty begin to serve riches; they are corrected with the whips of avarice, they are curbed with the bridles of parsimony; neither do they observe any bounds of getting, nor do they dare to use the things gotten, a just punishment indeed of their covetousness.

## F A B L E XXXV.

*De Duobus Adolescentibus.*

*Of Two Young Men.*

**D**UO adolescentes simulant, sese empturos carnem apud cōquum: cōquō agēte alias res, alter arripit carnem ē canistro, dat sōcio, ut occultet sub veste. Coquus, ut vidit partem carnis subreptam sibi, cœpit insimulare utrumq; furti. Qui abstulērāt, pejerat per Jovem, se habere nihil;

**T**WO young men pretend, that they would buy flesh at a cook's: the cook doing other things, one snatches flesh out of a basket, gives it to his companion, that he may hide it under his garment. The cook, as soon as he saw that part of the flesh was stolen from him, began to accuse both of the theft. He that had taken it, swears by Jove, that he has nothing;



verò *is*, qui *hābūit*, pejerat  
*identidem*, se *abstūlis-*  
*se nihil*. Ad quos  
*cōquus* inquit, *quidē* nunc  
*fur* lātet, *sed is*, *per*  
*quem juravistis*, *inspexit*,  
*is* scit.

but *he*, who *had* it, swears  
 again and again, that he *had* taken  
 away nothing. To whom  
 the cook says, indeed now  
 the thief lies hid, but he, by  
 whom you have sworn, looked on,  
 he knows.

MOR.

MOR.

Cū *peccāvīmus*, homines  
 non sciunt id statim; at  
 Dēus videt omnia, qui sēdet  
 super cēlos, & intuetur  
 abyssos.

When we have sinned, men  
 do not know it immediately; but  
 God sees all things, who sitteth  
 upon the heavens, and looks into  
 the deep.

## F A B L E XXXVI.

De CANE & LONIO.

Of the DOG and the BUTCHER.

CUM *cānis* abstūlisset  
*carnem* lanio in  
 macello, *continū* conjē-  
 cit sese in *pedes* quantū  
*pōtuit*. Lanius *perculsus*  
*jactūrā* rei, *primū*  
*tacuit*, deīndē *recipiēns*  
*animum*, sic acclamāvit  
*prōcul*, O *furācissime*,  
*currē* tūtus, *licet* tibi  
*currere* impūnē; nam nunc  
*es* tūtus, ob *celeritatem*,  
*autem* posthac *observā-*  
*bēris* cautiūs.

WHEN the dog had taken away  
 flesh from the butcher in  
 the shambles, immediately he be-  
 took himself to his heels as fast as  
 he could. The butcher struck  
 with the loss of the thing, at first  
 held his peace, afterwards taking  
 courage, thus he cried to him  
 afar off, O most thieving cur,  
 run safe, it is lawful for you  
 to run without fear; for now you  
 are safe, for your swiftness,  
 but hereafter you shall be obser-  
 ved more cautiously.

MOR.

MOR.

Hæc fabula significat,  
 filerosque homines tum  
 dēum fieri cautiōres,  
 cū accēperint damnum.

This fable signifies,  
 that most men then  
 at length become more cautious,  
 when they have received damage.

## F A B L E XXXVII.

*De AGNO & LUPO.**Of the LAMB and the WOLF.*

**L**Upus occurrit agno  
*comitanti* caprum,  
*rogat*, cur, matre relictâ,  
*potius* sequatur olidum  
 hircum, suadetque, ut redē-  
 at ad ubera matris  
 distenta lacte, sperans,  
 fore ita, ut la-  
 net abductum; verò ille  
 inquit, O lūpe, mater  
 commisit me hūc.  
 Huic summa cūra servan-  
 di est dāta; obsequar fa-  
 renti potius, quàm tibi, qui  
 postulas seducere me istis  
 dictis, & mox discer-  
 ptere subductum.

MOR.

Nōli habere fidem  
 omnibus; nam multi, dum  
 videntur velle prodesse  
 aliis, interim consulant  
 sibi.

**T**HE wolf meets the lamb  
 accompanying the goat,  
 he asks, why, his mother being left,  
 he rather would follow a stinking  
 goat, and advises him, to re-  
 turn to the dugs of his mother  
 stretched with milk, hoping,  
 that it would be so, that he may  
 butcher him drawn away; but he  
 says, O wolf, my mother  
 hath committed me to him.  
 To him the chief care of keepi-  
 ing me is given; I will obey my mo-  
 ther rather, than you, who  
 desire to seduce me with those  
 words, and afterwards to tear  
 me in pieces stolen away.

MOR.

Be not willing to place dependance  
 in all men; for many, whilst  
 they seem to be willing to profit  
 others, in the mean time look  
 to themselves.

## F A B L E XXXVIII.

*De Agricola & Filiis.**Of the Husbandman and his Sons.*

**A**gricola habebat com-  
 plures filios, iique  
 fuere discordes inter  
 se; quos pater  
 elaborans trahere ad mu-  
 tūum amorem, fasciculo

**A** Husbandman had ma-  
 ny sons, and they  
 were disagreeing among  
 themselves; whom the father  
 labouring to draw to mu-  
 tual love, a small faggot

*apposito, jubet singulos effringere circumdatum brevi funiculo: Imbecilla ætacula conatur frustra; pater solvit, redditque singulis virgulam, quam cum pro suis viribus quisque facile frangeret; inquit, O filii, sic nemo poterit vincere vos concordēs; sed si volueritis servare mutuis vulneribus, atque agitare intestinum bellum, eritis tandem prædæ hostibus.*

*being placed near, bids each to break it bound about with a short cord: their weak youth attempts it in vain; the father looses it, and gives to each a small rod, which when according to his strength every one easily could break; he says, O children, thus nobody will be able to conquer you agreeing; but if ye will be inclined to rage with mutual wounds, and to carry on intestine war, ye will be at length a prey to your enemies.*

MOR.

*Hæc fabula docet, parvas res crescere concordia, magnas dilabi discordia.*

MOR.

*This fable teaches, that small things increase by concord, that great fall away by discord.*

## F A B L E XXXIX.

*De CARBONARIO & FULLONE.*

*Of the COLLIER and the FULLER.*

**C**ARBONARIUS invitabat fullonem, ut habitaret secum in eadem domo. Fullo inquit, mi homo, istud non est mihi, vel cordi, vel utile; nam vereor magnopere, ne quæ eluam, tu reasdas tam atra, quam carbo est.

**T**HE collier invited the fuller, to dwell with him in the same house. The fuller says, my man, that is not for me, or to my mind, or profitable; for I fear greatly, lest the things which I wash clean, you would make as black, as a coal is.

MOR.

*Monemur hoc apologò, ambulare cum*

MOR.

*We are admonished by this fable to walk with*

*inculpātis ; monēmur the blameless ; we are admonished  
dēvītāre consortium scēlē- to avoid the company of wick-  
rāiōrum hōmīnū, velut ed men, as  
certam pestem ; nam quis- a certain plague ; for every  
que evādit talis, quales ī one becomes such, as they  
sunt, quibuscum versātur. are, with whom he converses.*

---

## F A B L E XL.

*De AUCEPE &  
PALUMBE.*

*Of the FOWLER and the  
RING-DOVE.*

**A**Uceps videt palumbem prōcul nūdulantem in altissimā arbore ; adpropērat ; denique molitur insidias ; fortē prēmit anguem calcibus ; hic mordet. Ille exanimātus improviso malo, inquit, mīserum me ! dum insidiōr altēri, ipse dispērō.

**T**HE fowler sees the ring-dove afar off making her nest in a very high tree ; he hastens to her ; finally he contrives a snare ; by chance he presses a snake with his heels ; this bites him. He terrified at the sudden evil, says, wretched me ! whilst I lie in wait for another, I myself perish.

MOR.

Hæc fabula significat, eos nonnunquam circumvenīri suis artibus, qui meditantur mala.

MOR.

This fable signifies, that those sometimes are deceived by their own arts, who meditate evil things.

---

## F A B L E XLI.

*De AGRICOLA &  
CANIBUS.*

*Of the HUSBANDMAN and  
the DOGS.*

**A**gricola, cūm hyemasset in ruri multos diēs, capit tandem labōrāre penuriā

**T**HE husbandman, when he had wintered in the country many days, began at length to labour with the want

*necessariarum rerum, interfecit oves, deinde & capellas, postremo quoque mactat boves, ut habeat, quo sustentet corpusculum fene exhaustum inedia. Canes videntes id constituunt quærere salutem fuga; etenim sese non victuros diutius, quando herus percipit non bohus quidem, quorum opera utebatur in faciundo rustico opere.*

MOR.

*Si vis esse salvus, decede ab eo cito, quem vides redactum ad eas angustias; ut consumat instrumenta necessaria suis operibus, quod suppletur presenti inedia.*

*of necessary things, he killed his sheep, afterwards also his goats, lastly also he slays his oxen, that he may have, whereby he can sustain his body almost exhausted with want. The dogs seeing that resolve to seek safety by flight; for that they would not live longer, when their master spared not his oxen indeed, whose labour he employed in doing his country work.*

MOR.

*If you are willing to be safe, withdraw from that man soon, whom you see reduced to such straits; that he is destroying the instruments necessary for his works, whereby provision may be made for his present want.*

## F A B L E XLII.

De VULPE & LEONE. Of the Fox and the Lion.

**V**ULPECULA, que non solēbat vidēre immānitatem leōnis, contemplāta id animal sēmel atque iterum, trēpidābat, & fugitābat. Cū jam tertio leo obtūlisset sese obviam; vulpēs non metuit quicquam, sed confidenter adit, & salutāt illum.

**T**HE fox, who was not used to see the fierceness of the lion, having viewed that beast once and again, trembled, and fled. When now a third time the lion had thrown himself in his way; the fox feared not any thing, but confidently goes to him, and salutes him.

MOR.

Consuetudo facit nos  
omnes audaciōres, vel  
apud eos, quos vix antea  
ausi fuimus aspicere.

MOR.

Custom makes us  
all more bold, even  
among those, whom scarcely before  
we dared to look on.

## F A B L E XLIII.

De Vulpe &amp; Aquilā.

Of the Fox and the Eagle.

**P**ROLES vulpeculā  
excurrēbat foras;  
comprehensa ab aquilā im-  
plorat fidem māt̄ris. Illa  
accurrit, rogat aquilam, ut  
dimittat captivam  
prolem. Aquila nacta  
prædam subvōlat ad pullos.  
Vulpes, facē cor-  
reptā, quāsi esset  
absumptura munitiones  
incendio, cum jam  
ascendisset arborem,  
inquit, nunc tuere te,  
tuosque, si potēs. Aquilā  
trepidans, dum metuit  
incendium, inquit, parcē mihi  
reddam quicquid habeo  
tuum.

MOR.

Intellige per aquilam,  
potētēs, atque audāces; per  
vulpem, pauperculos, quos  
divites sæpē nūm̄rō oppri-  
munt per vim. Verūm læsi  
in erdum probē ulciscuntur  
injuriam acceptam.

**T**HE young of the fox  
ran out abroad;  
caught by the eagle she im-  
plores the protection of her dam. She  
runs to her, asks the eagle, that  
she would dismiss her captive  
young. The eagle having got  
the prey flies away to her young.  
The fox, a fire-brand being  
snatched up, as if she was  
going to destroy her fortress  
with fire, when now  
she had climbed the tree,  
says, now defend yourself,  
and yours if you can. The ea-  
gle trembling, whilst she dreads  
the fire, says, spare me,  
I will restore whatsoever I have  
belonging to you.

MOR.

Understand by the eagle,  
the powerful and bold; by  
the fox, the poor, whom  
the rich oftentimes op-  
press by force. But the injured  
sometimes soundly revenge  
the injury received.

## F A B L E XLIV.

*De Agricolâ &  
Cicônîâ.*

*Of the Husbandman and  
the Stork.*

**G**RUIBUS *ansëribusque* depascentibus sata, rusticus *pratendit* laqueum. *Grues capiuntur, ansëres capiuntur, & cicônîa capiuntur.* Illa *sustulcat*; clamitans, *sese innocentem, & esse nec gruem, nec ansërem, sed optimam omnium avium quissimam quæ semper consueverit* inserire parenti *sedulo, & alere eum confectum senio.* Agricola inquit, *probe scio omnia hæc; verum postquam cœsumus te cum nocentibus, morieris quodque cum eis.*

**T**HE cranes and the geese feeding on the corn, the countryman sets a trap. The cranes are taken, the geese are taken, and the stork is taken. She entreats him, crying, that she was innocent, and was neither a crane, nor a goose, but the best of all birds, as being one who always used to serve her Father diligently and to nourish him worn out with old age. The husbandman says, well do I know all these things; but since we have taken you with the offending, you shall die also with them.

MOR.

Qui committit crimen, & is, qui adjungit se socium sceleratis, plectuntur pari poenâ.

MOR.

He that commits a crime, and he, who joins himself a companion to the wicked, are punished with equal punishment.

## F A B L E XLV.

*De OPILIONE &  
AGRICOLIS.*

*Of the SHEPHERD and  
the COUNTRYMEN.*

**P**UER *pascēbat oves editiore pratulo, atque clamitans terque, quaterque*

**A** Boy was feeding sheep upon a higher ground, and bawling both three and four times

D

*per jöcum, lūpūm adesse, exciēbat agricolās undēque : Illi illūsi sæpius, dum non subveniunt implōranti auxilium, oves fiunt præda lūpō.*

*in jest, that the wolf was there, he raised the countrymen from all parts. They deluded too often, whilst they do not come to him imploring relief, the sheep become a prey to the wolf.*

MOR.

*Si quispiam consuēverit mentīri, fidēs non habēbitur facīle ei, cūm occēpērit narrare vērūm.*

MOR.

*If any one has been used to tell lies, trust will not be put easily in him, when he shall have begun to tell the truth.*

## F A B L E XLVI.

*De Aquilā & Corvo.*

*Of the Eagle and the Crow.*

**A**QUILA dēvolat  
ēditissimā rūpē,  
in tergum agni. Corvus  
vidēns id gestit, veltisimā,  
imitāri aquilam, dimittit  
se in vellus arietis;  
dimissus impēdītur; impē-  
dītus comprēhendītur;  
comprēhensus prōjicitur  
puēris.

**T**HE EAGLE flies down  
from a very high rock,  
on the back of a lamb. The crow  
seeing that rejoices, even as an ape,  
to imitate the eagle, he drops  
himself upon the fleece of a ram;  
dropt down he is entangled; being  
entangled he is seized;  
being seized he is thrown  
to the boys.

MOR.

*Quisque astimet se  
suā, non virtute  
aliōrūm. Tentēs id, quod  
possis facere.*

MOR.

*Let every one value himself  
according to his own, not the virtue  
of others. Attempt that, which  
you may be able to do.*



## F A B L E XLVII.

*De invidio CANE &  
BOVE.*

*Of the envious Dog and  
the Ox.*

**C**ANIS *dēcumbēbat*  
præsepī plēno feni:  
*bos* venit, ut comedat;  
ille surrigens sese prōhibet:  
*bos* inquit, *Dii* perdant  
*te cum isthac tuā invidiā,*  
qui nec vesceris fano,  
nec sinit me vesci.

**T**HE DOG lay down  
in a rack full of hay:  
the ox comes to eat;  
he raising himself hinders him;  
the ox says, may the Gods destroy  
you with that your envy,  
who neither eat the hay,  
nor suffer me to eat it.

MOR.

*Plerique sunt eōingēnō,*  
ut invidēant eā  
*aliis, quæ sunt nulli usui*  
*sibi.*

MOR.

Many are of such a temper,  
that they envy those things  
to others, which bring no profit  
to themselves.

## F A B L E XLVIII.

*De Corniculā & Ove.*

*Of the Jackdaw and the Sheep.*

**C**orniculā strēpitat  
in dorso oviculæ:  
*ovis* inquit, si obstrēpērēs  
sic cāni, ferres  
infortūnium. At corniculā  
inquit, scio quibus insultem,  
molestā placidis, amica  
sævis.

**T**HE jackdaw makes a noise  
on the back of a sheep:  
the sheep says, if you made a noise  
thus to a dog, you would suffer  
the damage. But the jackdaw  
says, I know those whom I may insult,  
offensive to the mild, friendly  
to the cruel.

MOR.

*Mali insultant innocentī*  
*& mīti; sed nemo irritat*  
*feroces & malignos.*

MOR.

The wicked insult the innocent  
and mild; but no one irritates  
the fierce and mischievous.

## F A B L E XLIX.

*De Pavōne &  
Lusciniā.*

*Of the Peacock and  
the Nightingale.*

**P**AVO *queritur* apud *Junonem* conjugem, & sororem *Jovis*, lusciniā *cantillare* suaviter, se *irrideri* ab omnibus ob *raucam* *ravim*. Cui *Juno* inquit, *lusciniā* longē *superat* in cantu, tu *plumis*; *quisque* habet *suam* *dōtem* à *Diis*. *Dēcet* *unumquemq;* *esse* *contentum* *suā* *sortē*.

MOR.

*Sumāmus eā, quæ*  
*Deus largitur, grato animo,*  
*neque quæramus majōra.*

**T**HE peacock complains to *Juno* the wife, and sister of *Jupiter*, that the nightingale *sung* sweetly, that he was laughed at by all for his hoarse squalling. To whom *Juno* says, the nightingale by far *excels* in singing, you in feathers; every one has his own gift from the Gods. It becomes every one to be content with his own lot.

MOR.

Let us take those things, which God bestows, with a grateful mind, neither let us seek greater.

## F A B L E L.

*De seniculā MUSTELA &  
MURIBUS.*

*Of the old WEASEL and  
the MICE.*

**M**USTELA, *cārēns* *vīribus* *præ* *senio* *non valēbat* *insequi* *mūres* *jam ita*, ut *solēbat*; *cœpit* *meditari* *dolum*; *abscondit* *se* *in* *colliculo* *farinæ*, sic *sphērans* *fōre*, ut *venētur* *citra* *labōrem*. *Mūres* *accurrunt*, & dum *cupiunt* *esitare* *farinam*, *omnes devorantur* *ad unum* *à* *mustelā*.

**T**HE WEASEL, *wanting* *strength* *through* *old age*, *was not able* to pursue the mice now so, as she used; she began to meditate a trick; she hides herself in a heap of meal, thus hoping that it would be, that she may hunt without labour. The mice run to it, and whilst they desire to eat the meal, they all are devoured to one by the weasel.

MOR.

Ubi quisquam fuerit destitutus viribus, est opus ingenio. Lysander Lacedæmonius solēbat dicere subinde, quò leonina pellis non perveniret, vulpīnam esse assumendam.

MOR.

When any one has been bereft of strength, there is need of art. Lysander the Lacedæmonian used to say often, where the lion's skin could not reach, that the fox's was to be taken.

## FABLE LI.

De LEONE &amp; RANA.

Of the LION and the FROG.

LEO, cum audiret ranam loquacem magni, putans esse aliquod magnum animal, vertit se retrò, et stans parum, videt ranam excuntem è stagno; quam, statim indignabundus, conculcavit pedibus, inquirens, non movēbis amplius ullum animal clamore, ut perspiciat te.

THE lion, when he heard the frog croaking loud thinking that it was some great beast, turned himself back and standing a little, he sees the frog going out of the pool; which, instantly enraged, he trod under with his feet, saying, thou shalt not affect any more any animal with thy noise that he may look at thee.

MOR.

Fabula significat, quòd apud verbosus nihil reperitur præter linguam.

MOR.

The fable signifies, that among noisy men nothing is found but a tongue.

## FABLE LII.

De FORMICA &amp; COLUMBA.

Of the PISMIRE and the DOVE.

FORMICA sitiens venit ad fontem, ut biberet; fortè incidit

THE pismire thirsting came to a fountain, that she might drink; by chance she fell

*in putēum. Columba, supersidens arborem imminentem fonti, cum conspicēret formicam obrūt aquis, frangit ramulum ex arbore, quem dejicit sine mora in fontem. Formica, conscendens hunc, servatur. Auceps venit, ut capiat columbam; formica percipiens id, mordet unum ex pedibus aucupis; columba avolat.*

*into a well. The dove, sitting upon a tree hanging over the fountain, when she saw that the pismire is overwhelmed in the waters, breaks a little branch from the tree, which she throws without delay into the fountain. The pismire, getting upon this, is saved. The fowler comes, that he may take the dove; the pismire perceiving that, bites one of the feet of the fowler; the dove flies away.*

MOR.

*Fabula significat, cum bruta sunt grata in beneficos, eo magis debent ii esse, qui sunt participes rationis.*

MOR.

*The fable signifies, when brutes are grateful to benefactors, the more ought they to be, who are partakers of reason.*

## F A B L E LIII.

*De Pavōne & Picā.*

*Of the Peacock and the Magpie.*

**G**ENS avium, cum vagaretur libere, optabat regem dari sibi. Pavo putabat se imprimis dignum, qui eligeretur, quia esset formosissimus. Hoc accepto in regem, pica inquit, O rex, si, te imperante, aquila coeperit insequi nos perstrēnuē, ut solet, quo modo abiges illam? quo pacto servabis nos?

**T**HE nation of birds, when it wandered freely, wished that a king would be given to them. The peacock thought himself principally worthy, to be chosen, because he was the most beautiful. He being admitted for king, the magpie says, O king, if, you governing, the eagle would begin to pursue us vigourously as she uses, by what method will you drive away her? by what means will you preserve us?

MOR.

In *princīpe* formā non est  
tām *spectanda*, quā  
*fortitudo* corpōris & pru-  
dentia.

MOR.

In a *prince* beauty is not  
so much to be regarded, as  
strength of body, and pru-  
dence.

## F A B L E LIV.

De ÆGROTO &  
MEDICO.

Of the SICK MAN and  
the PHYSICIAN.

**M**EDICUS curābat æ-  
grōtum; tandem ille  
moritur; tum medicus inquit  
ad cognātos, hic peribāt  
intemperantiā.

**A** Physician was attending a sick  
man; at length he  
dies; then the physician said  
to the relations, this man died  
by intemperance.

MOR.

Nisi quis reliquerit  
bibaciliātem & libidinem  
matūrē, aut nunquam  
perveniet ad senectūtem, aut  
est habiturus perbreve  
senectūtem.

MOR.

Unless any one will relin-  
quish drunkenness and lewdness  
in time, either he never  
will arrive at old age, or  
he is to have a very short  
old age.

## F A B L E LV.

De LEONE & aliis.

Of the LION and other beasts.

**L**EO, asinus, &  
vulpēs eūnt venātum;  
ampla venatio capitur;  
capta est jussa partiri:  
asino pōnentē singulis sin-  
gulas partes, leo irrūgēbat,  
rāpit asinum, ac lan-  
at. Postea dat id  
negotii vulpēcūlæ, quæ

**T**HE lion, the ass, and  
the fox go to hunt;  
a large beast is taken;  
taken is commanded to be divided:  
the ass laying before each their sin-  
gles shares, the lion roared against him  
seizes the ass, and but-  
chers him. Afterwards he gives that  
business to the fox, who

astūtior cū longē more cunning, when, by far  
*ēptīmāpartētrōposītā, rēser-* the best part being proposed, she had  
*vavisset vix mīnimam* reserved scarcely a very small one  
*leo rogāt, à quo sic* the lion asks, by whom she was so  
*docta?* taught? To whom she says,  
*calamitas* the calamity of the ass taught  
*asīni docuit* me.  
 me.

MOR.

Ille est felix, quem pericula  
 aliēna faciunt cautum.

MOR.

He is happy, whom the dangers  
 of others make cautious.

## F A B L E LVI.

De Hædo &amp; Lupo.

Of the Kid and the Wolf.

**H**ÆDUS prospectans ē  
*fenestrā audēbat*  
*laccessere lūpum fraterēun-*  
*tem convitiis;* cui  
*lūpus ait, scēlestē, tu*  
*non convitiāris mihi;* sed  
*locus.* [convitiātur]

**A**KID looking out of  
 a window dared  
 to provoke a wolf passing  
 by with bad words; to which  
 the wolf says, wretch, you  
 do not revile me; but  
 the place.

MOR.

Tempūs & lōcūs semper  
 addunt aūdāciam hōmīni.

MOR.

Time and place always  
 add boldness to a man.

## F A B L E LVII.

De Leōne &amp; Caprā.

Of the Lion and the Goat.

**L**EO fortē conspicā-  
*tus caprā ambulā-*  
*tem ēdītā rupe mōnet,*  
*ut descendat in viridē*  
*pratum;* capra inquit, for-  
*tasse facerem, si abēs-*  
*ses;* qui non suades

**T**HE LION by chance having  
 seen a goat walk-  
 ing on a high rock advises her  
 to come down into a green  
 meadow; the goat says, per-  
 haps I would do it, if you were  
 away; who do not persuade

*mihī istud, ut ego capiam ullam voluptatem inde; sed ut tu habēas quod, famēlicus, vorēs.* me to that, that I may derive any pleasure from thence; but that you may have that which, being hungry, you may devour.

MOR.

Ne habēas fidem omnibus; nam quidam non consūlunt tibi, sed sibi.

MOR.

Do not place your trust in all; for some do not look to you, but to themselves.

## F A B L E LVIII.

*De VULTURE aliisque AVIBUS.*

*Of the VULTURE and other BIRDS.*

**V**ULTUR adsimulat, se celebrare annuum natālem; invitat avicūlas ad cēnam; ferē omnes veniunt; accipit venientes magno plausu favōribusque: vultur la-niāt acceptas.

**T**HE vulture feigns, that he would celebrate his annual birth-day; he invites the little birds to supper; almost all come; he receives them coming with great applause and kindness: the vulture butchers them after they were received.

MOR.

Omnes non sunt amici, qui dicunt blandē, aut simulant se facere benig-nē.

MOR.

All are not friends, who speak fairly, or pretend that they act kindly.

## F A B L E LIX.

*De ANSERIBUS & GRUIBUS.*

*Of the GEESE and the CRANES.*

**A**NSERES pascēbantur simul cum gruibus eodē agro. Grūēs,

**T**HE geese were feeding together with the cranes in the same field. The cranes

*conspicūta* rusticos, *having spied* the countrymen,  
*levēs, āvōlānt;* *anserēs* being light, fly away; the geese  
*capīuntur, quī* impediti are taken, who hindered  
*onēre corpōris, non* *fiolē-* by the weight of their body, were  
*rānt* subvōlāre. not able to fly away.

MOR.

Urbē expugnātā ab hostibus, inops facile subducit se; at divēs, captus, servit. In bello divitiæ sunt māgis onēri quān usui.

MOR.

A city being besieged by enemies, the poor man easily withdraws himself; but the rich, taken, becomes a slave. In war riches are a greater burden, than advantage.

## F A B L E LX.

De Anu &amp; Ancillis.

Of the old Woman and her Maids.

**Q**Uædam anus habēbat dōmī complūres ancillas, quas quotidie excitābat ad opus ad cantum galli, quem habēbat dōmī, antequam lucesceret. Ancillæ, tandem commotæ tadio quōtidiāni negotii, obtruncant gallum, spērantes jam, illo necāto, sese dormitūras usque admēridiē; sed hæc spes decēpit eas; nam hēra, ut rescivit, gallum interemptum, deinceps jūbet eas surgere intempestā nocte.

MOR.

Non pauci, dum stūdent evitāre grāvius malum, incidunt in aliū diversum.

**A** Certain old woman had at her house many maids, whom daily she roused to work at the crowing of a cock, which she had at home, before it was light. The maids, at length alarmed at the wearisomness of their daily business, behead the cock, hoping now, he being killed, that they would sleep even to mid-day; but this hope deceived them; for the mistress, as soon as she knew, that the cock was killed, thereafter commands them to rise at mid-night.

MOR.

Not a few, whilst they strive to avoid amore grievous evil, fall into another different.



## F A B L E LXI.

De ASINO &amp; EQUO.

Of the Ass and the Horse.

**A**SINUS putābat equum beātum, quod esset pinguis, & dēgeret in otio; verò dicēbat se infelicem, quod esset macilentus, & strigōsus, & quotidie exerceretur ab immīti herō in ferendis onēribus. Haud multò post conclāmant ad arma; tum equus non re-pulit frānum ore, equitem dorso, nec tēlum corpore. Asīnus, hoc vīso, agēbat magnas gratiās Dīs, quod non fecissent se equum, sed asīnum.

MOR.

Sunt misēri, quos vulgus iudicat beātos; & non pauci sunt beāti, qui putānt se miserrīmos. Sutor crepidārius dīcit rēgem felicem, non considerans in quantas res & sollicitūdines distrāhītur, dum intērim ipse cantīllat cum optīmā paupertāte.

**T**HE ass thought the horse happy, because he was fat and lived in idleness; but he called himself unhappy, because he was lean, and raw-boned, and daily was exercised by an unmerciful master in carrying burdens. Not long after they cry to arms; then the horse did not repel the bridle from his mouth, the rider from his back, nor the dart from his body. The ass, this being seen, gave great thanks to the Gods, that they had not made him a horse, but an ass,

MOR.

They are miserable, whom the rude multitude judges happy; and not a few are happy; who think themselves very miserable. The cobbler calls the king happy, not considering into how great concerns and troubles he is drawn, whilst in the meantime himself sings with excellent poverty.

## F A B L E LXII.

De LEONE &amp; TAURO.

Of the LION and the BULL.

**T**AURUS *fugitans* leō-  
nem incidit in hircum;  
is minitabatur cornu &  
caperatā fronte : ad quem  
taurus plenus irā inquit,  
tua frons contracta in  
rugas non terreat me ;  
sed metuo immānem  
leōnem, qui\* nisi hereret  
meo tergo, jam scires  
esse non ita parvam rem  
fugnare cum tauro.

**T**HE bull flying from the li-  
on lights upon the goat ;  
he threatened with his horn and  
winkled brow : to whom  
the bull full of anger said,  
thy brow contracted into  
wrinkles does not affright me ;  
but I fear a vast  
lion, who unless he was sticking  
to my back, now you should know  
that it is not so small a thing  
to fight with a bull.

MOR.

Calamitas non est addenda  
calamitosis. Est miser  
sat, qui est semel miser.

MOR.

Calamity is not to be added  
to the calamitous. He is miserable  
enough, who is once miserable.

\* A very remarkable *Latinism* not easily solved.

## F A B L E LXIII.

De TESTUDINE &  
AQUILA.Of the TORTOISE and  
the EAGLE.

**T**ÆDIUM *reptandi*  
occupaverat testudinem  
si quis tolleret eam in  
cælum, pollicetur baccas  
rubri maris. Aquila  
sustulit eam ; poscit præ-  
mium ; & fodit eam non ha-  
bentem unguibus. Ita,  
testudo, quæ concupivit  
videre astra, reliquit vitam  
in astris.

**W**EARINESS of creeping  
had seized the tortoise ;  
if any one would raise her to  
heaven, she promises the pearls  
of the red sea. The eagle  
raised her ; demands the re-  
ward ; and pierces her not hav-  
ing it with her talons. Thus,  
the tortoise, that desired  
to see the stars, left her life  
in the stars.

MOR.

Sis contentus tuā sōrtē.  
 Fuēre nonnulli, qui,  
 si mansissent humīlēs,  
 fuissent tūti; facti sublīmes,  
 incidērunt in pericūla.

MOR.

Be contented with your lot.  
 There have been some, who,  
 if they had remained low,  
 would have been safe; become high,  
 they have fallen into dangers.

## F A B L E LXIV.

De CANCRO & ejus  
 MATRĒ.

Of the CRAB and his  
 MOTHER.

MATER mōnet cancrum  
 retrōgrādum, ut  
 eat antrosum. Filius  
 respondet, mater, i frā,  
 sequār.

THE mother advises the crab  
 going backwards, that  
 he would go forwards. The son  
 answers, mother, go you before,  
 I will follow.

MOR.

Rēprehendēris nullum  
 vitii, cujus ipse  
 quēās rēprēhēndi.

MOR.

You should blame none  
 of the vice, of which you yourself  
 may be blamed.

## F A B L E LXV.

De SOLE & AQUILONE.

Of the SUN and the NORTH-  
 WIND.

SOL & aquilo  
 certant, uter sit  
 fortior. Est conventum  
 ab illis experiri vīrēs in  
 viatōrem; ut fērat pal-  
 mam, qui excussērit  
 mantīcam. Borēas aggrē-  
 ditur viatōrem horribōno  
 nimbo; at ille non desistit  
 duplicāre amictum grādi-

THE sun and the north-wind  
 strive, which of the two is  
 the stronger. It was agreed  
 by them to try their strength upon  
 a traveller; that he may get the  
 victory, who shall have shaken off  
 his cloak. Boreas encoun-  
 ters the traveller with an awful  
 storm; but he does not desist  
 to double his cloak in going

endo. Sol *exphēritur* suas  
vīrēs, nimbōque *fiavlatim*  
evicto, ēmittit  
radios. Viātor incipit  
astuāre, sudāre, anhelāre :  
tandem nequiescens progrēdi  
residetsubfrondōsōnemōre.  
Ita victōria contigit soli.

MOR.

Id sēpe obtinētur man-  
suetūdine, quod non pōtēst  
extorqūeri vi.

on. The sun *tries* his  
strength, and the storm by degrees  
being overcome, emits  
his rays. The traveller begins  
to grow hot, to sweat, to pant :  
at length not being able to go on  
he sits down under a shady grove.  
Thus the victory fell to the sun.

MOR.

That often is obtained by gen-  
tleness, which cannot  
be extorted by force.

## F A B L E LXVI.

De ASINO.

Of the Ass.

**A**SINUS vēnit in sylvam,  
offendit exuvias le-  
onis, quibus indūsus  
vēnit in pascūa, terrī-  
tat & fūgat grēges  
& armenta. Vēnit, qui  
perdidērat, quēritat suum  
asīnum. Asīnus, hero vīso,  
accurrit, imō incur-  
rit suo rugītu. At  
herus, auriculis prēhensis  
quæ extūbant, inquit,  
mi aselle, possis fallē-  
re alios, ego nōvi te probē.

MOR.

Ne similes te esse, quod  
non es ; ne doctum, cum  
sis indoctus ; ne jactes  
te divitem & nobilem, cum  
sis pauper & ignobilis ;  
etēnim, vero confecto,  
rideberis.

**T**HE ass comes into the wood,  
finds the skin of a li-  
on, with which being clad  
he comes into the pastures, af-  
frights and puts to flight the flocks  
and herds. The master comes, who  
had lost him, seeks his  
ass. The ass, his master being seen,  
runs to him, nay runs upon  
him with his braying. But  
the master, his ears being caught  
which stood out, says,  
my ass, you may be able to de-  
ceive others I know you well.

MOR.

Do not feign that you are, what  
you are not ; not learned, when  
you are unlearned ; do not boast  
yourself rich and noble, when  
you are poor and ignoble ;  
for, the truth being found,  
you will be laughed at.

## F A B L E LXVII.

De mordāci CANE.

Of the biting Dog.

**D**Ominus alligavit nolam  
cāni subinde mordenti  
homines, ut quisq; cavēret  
sibi. Cānis, rātus  
id decus triūtum suæ  
virtuti, despicit suos popu-  
lāres. Aliquis jam gravis  
etate & auctoritate accedit  
ad hunc cānem, mōnēns  
eum, ne erret; nam  
inquit, ista nola est dāta  
tibi in dedecus, non in  
dēcus.

**T**HE master tied a little bell  
to his dog, often biting  
men, that every one might take heed  
to himself. The dog, having thought  
that an ornament bestowed on his  
virtue, despises his neigh-  
bours. One of them now grave  
with age and authority comes  
to this dog, advising  
him, not to mistake; for,  
says he, that little bell is given  
you for a disgrace, not for  
an ornament.

MOR.

Gloriōsus interdum  
dūcit id laudi sibi,  
quod est vitupērio ipsi.

MOR.

The vain-glorious man sometimes  
accounts that for a praise to himself,  
which is a disgrace to him.

## F A B L E LXVIII.

De CAMELO.

Of the CAMEL.

**C**Amēlus, despiciens se,  
querēbatur, tauros ire  
insignēs geminis cornibus;  
se inermem esse objectum  
ceteris animalibus; orat  
Jovem donare cornua sibi:  
Jupiter rīdet stultitiæ  
camēli. Vocatu, dum pa-  
votix supervolat tecta.

**T**HE camel, despising himself,  
complained, that the bulls walk  
conspicuous for their two horns;  
that himself unarmed was exposed  
to the other animals; he entreats  
Jupiter to give him horns:  
yet that himself pierced the clouds  
with his bold flight, whilst the pea-  
cock scarcely flies over the houses.

MOR.

Quisque sit *contentus*  
*suā fortunā*: etenim  
*multi secūti meliōrem,*  
*incurrere pejōrem.*

MOR.

Let every one be *content*  
 with his own *fortune*: for  
 many having followed a *better,*  
 have run into a *worse.*

## F A B L E LXIX.

De duobus AMICIS &  
 URSO.

Of the two FRIENDS and  
 the BEAR.

DUO amīci faciunt  
*iter*; ursus occur-  
*rit in itinēre*; unus scandens  
*arborem evitat pericūlum*;  
*alter, cū non esset*  
*spēs fugæ, procidens,*  
*simulat se mortuum.* Ursus  
*accēdit, & olfacit aures &*  
*os.* Homīne continēte  
*spīritum & mōtum, ursus,*  
*qui parcit mortūis, crēdens*  
*eum esse mortūum, abibat.*  
*Postea sociō percontante*  
*quidnam bestia dixisset illi*  
*accumbenti in aurem, ait,*  
*mōnuisse hoc, ne un-*  
*quam facerem iter*  
*cum amīcis istius mōdi.*

TWO friends are making  
 a journey; a bear meets  
 them on the road; one climbing  
 a tree shuns the danger;  
 the other, when there was not  
 hope of flight, falling down,  
 feigns himself dead. The bear  
 comes near, and smells his ears and  
 mouth. The man holding in  
 breath and motion, the bear,  
 which spares the dead, believing  
 that he was dead, went away.  
 Afterwards his companion asking  
 what the beast had said to him  
 lying down in his ear, he says,  
 that he had advised me *this*, that  
 I should not ever make a journey  
 with friends of that kind.

MOR.

Adversæ res & pericūla  
 designant vērū amīcum.

Ne similes te esse, qui  
*non es*; ne doctum, cū  
*sis indoctus*; ne jactes  
*te divitem & nobilem, cū*  
*sis pauper & ignobilis*;  
*etenim, vero conferto,*  
*rideberis.*

MOR.

Adversity and dangers  
 shew the true friend.

you are not;  
 you are unlearned; do  
 yourself rich and noble, when  
 you are poor and ignoble;  
 for, the truth being found,  
 you will be laughed at.

## F A B L E LXX.

*De Rustico & Fortūnā.**Of the Countryman and Fortune.*

**R**USTICUS, *cūm*  
*arāret, offendēbat*  
*thesaurum in sulcis. For-*  
*tūna vidēns, nihil hōnōris*  
*hātēri sibi, ita locūta est*  
*secum: thesauro rēpēto,*  
*stolidus non est gratus; at,*  
*eo ipso thesauro amisso,*  
*sollicitābit me primam*  
*omnium vōtis &*  
*clamōribus.*

**T**HE countryman, *when*  
*he was ploughing, found*  
*treasure in the furrows. For-*  
*tune seeing, that no honour*  
*was paid to her, thus spake*  
*with herself: the treasure being found,*  
*the fool is not thankful; but,*  
*that same treasure being lost,*  
*he will solicit me the first*  
*of all with vows and*  
*clamours.*

MOR.

*Bēnēficio accepto, sīmus*  
*grati mērenti bēnē de*  
*nabis; etēnim ingrātītūdo*  
*est digna privāri etiam*  
*bēnēficio, quod modō*  
*accepērit.*

MOR.

*A kindness being received, let us be*  
*grateful to him who deserves well of*  
*us; for ingrātitude*  
*is worthy to be deprived even*  
*of the kindness, which lately*  
*it may have received.*

## F A B L E LXXI.

*De PAVONE & GRUE.**Of the Peacock and the Crane.*

**P**AVO & grus  
*cenant unā: pavo*  
*jactat se, ostentat caudam:*  
*grus fatētur pavōnem*  
*esse formosissimis pennis;*  
*tāmēn se penetrāre nubes*  
*animōso vōlātu, dum pa-*  
*vo vix supervolat tecta.*

**T**HE peacock and the crane  
*suff together: the peacock*  
*boasts himself, shews his tail:*  
*the crane owns that the peacock*  
*is of the most beautiful feathers;*  
*yet that himself pierced the clouds*  
*with his bold flight, whilst the pea-*  
*cock scarcely flies over the houses.*

MOR.

*Nemo contempsērit al-  
tērum : cuique est sua  
dos ; cuique est sua  
virtus : qui cāret tuā  
virtūte, forsān hābeāt eam,  
quā tu cārēās.*

MOR.

*Let no man despise an-  
other : every one has his own  
endowment ; every one has his own  
virtue : he who wants your  
virtue, perhaps may have that  
which you may want.*

## F A B L E LXXII.

*De QUERCU &  
ARUNDINE.*

*Of the OAK and  
the REED.*

**Q**Uercus effracta va-  
lidiōre nōto,  
præcipitātur in flūmen, &  
dum fluitāt, fortē heret  
suis rāmīs in arundīne ;  
mirātur, arundīnem stāre  
incōlūmem in tanto turbīne.  
*Hæc respondet, se esse  
tūtā suā flexibilitāte ;  
se cēdere noto,  
bōrēā ; omni flūtūi ;  
nec esse mīrum, quōd  
quercus exciderit, quæ  
concūpīvit non cēdere, sed  
resistere.*

MOR.

*Nē rēsistas potentiōri,  
sed vincas hunc cēdēdo,  
& ferēdo.*

**T**HE oak being broken by a  
very strong south-wind,  
is thrown into a river, and,  
whilst she floats, by chance sticks  
by her branches upon a reed ;  
she wonders, that the reed stands  
safe in so great a whirlwind.  
*She answers, that she was  
safe by her flexibility ;  
that she yielded to the south-wind,  
to the north-wind, to every blast ;  
nor was it strange, that  
the oak should fall, who  
desired not to yield, but  
resist,*

MOR.

*Do not resist the more powerful,  
but conquer him by yielding,  
and bearing.*



## F A B L E LXXIII.

De LEONE &  
VENATORE.

Of the LION and  
the HUNTER.

**L**EO litigat cum venatore; præfert suam fortitudinem fortitudinē hominis. Post longa jurgia venator dūcit leonem ad mausolēum, in quo leo erat sculptus depōnens caput in grēmium viri. Fera negat id esse satis indicii; nam ait, hominēs sculpere quod vellent; quod si leones forent artifices, virum jam iri sculptum sub pedibus leonis.

**T**HE lion contends with the hunter; he prefers his own strength to the strength of a man. After long disputes the hunter leads the lion to a tomb, on which a lion was carved laying down his head upon the lap of a man. The beast denies that that is sufficient proof; for he says, that men carved what they pleased; but if lions could be artificers, that the man now would be carved under the feet of the lion.

MOR.

Quisque, quoad potest, & dicit, & facit id, quod putat prōdesse suæ causæ & parti.

MOR.

Every one, as much as he can, both says, and does that, which he thinks is profitable to his own cause and party.

## F A B L E LXXIV.

De PUERO & FURE.

Of the BOY and the THIEF.

**P**UER sedēbat flens apud putēum; fur rogat causam flendi; puer dicit, fure rupto, urnam auri incidisse in aquas. Homo exiit se, insilit in putēum, quærit. Vase non invento, conscendit,

**A** Boy sat weeping at a well; a thief asks the cause of his weeping; the boy says, the rose being broke, that an urn of gold had fallen into the waters. The man undresses himself, jumps into the well, seeks it. The vessel not being found, he comes up,

*atque ibi nec invenit fuē-  
rum, nec suam tunicam :  
quippe puer, tunicā sub-  
lātā, fugerat.*

*and there neither finds the  
boy, nor his coat :  
for the boy, the coat being taken  
away, had fled.*

MOR.

*Interdum falluntur,  
qui solent fallere.*

MOR.

*Sometimes they are deceived,  
who are accustomed to deceive.*

## F A B L E LXXV.

*De RUSTICO &  
JUVENCO.*

*Of the COUNTRYMAN and  
the STEER.*

**R**USTICUS habebat  
juvencum impatien-  
tem omni vinculi & jugi:  
homo astutus resecat  
cornua bestie; nam  
petebat cornibus; tum  
jungit non curui, sed  
aratro, ne pulsaret  
herum calcibus, ut  
solebat. Ipse tenet stivam,  
gaudens, efficiens  
industriā, ut jam foret  
tutus & a cornibus, & ab  
ungulis. Sed quid evenit?  
Taurus subinde resistens  
spargendo arenam opplet  
os & caput rusti-  
ci eā.

**A** COUNTRYMAN had  
a steer impatient  
of every chain and yoke:  
the man a little cunning cuts off  
the horns of the beast; for  
he struck with his horns; then  
he yokes him not to the cart, but  
to the plough, that he might not strike  
his master with his heels, as  
he used. He holds the plough,  
rejoicing, that he had effected  
by industry, that now he would be  
safe both from horns, and from  
hoofs. But what happened?  
The bullock frequently resisting  
by scattering the sand fills  
the mouth and head of the coun-  
tryman with it.

MOR.

*Nonnulli sunt sic in-  
tractabiles, ut nequeant  
tracari ullā arte, aut  
consilio.*

MOR.

*Some are so in-  
tractable, that they cannot  
be managed by any art, or  
counsel.*

## F A B L E LXXVI.

De SATYRO & VIATORE.

Of the SATYR and the TRAVELLER.

**S**Atyrus, qui olim erat habitus Dēus nēmōrum, miserātus viatōrem obrūtum nīve, atq; enectum algōre, dūcit in suum antrum; fōvet igne. At, dum spirat in mānus, p̄rcontātur causam; qui respondens inquit, ut cālescant. Post-eā, cūm accumbērent, viator sufflat in pultem, quod, interrogātus, cur faceret, inquit, ut frigescat. Tum continūo satyrus, ējiciens viatōrem, inquit, nōlo, ut ille sit in meo antro, cui sit tam diversum os.

MOR.

Evitabilinguem homīnem, qui est Proteus in sermōne.

MOR.

Avoid a double-tongued man, who is a Proteus in his discourse.

## F A B L E LXXVII.

De TAURO & MURE.

Of the BULL and the MOUSE.

**M**US mōmordērat pēdem tauri, fugiens in suum antrum. Taurus vibrat cornūā, quærit hostem, videt nusquam. Mus irrīdet eum;

**T**HE mouse had bit the foot of the bull, flying into his hole. The bull brandishes his horns, seeks his enemy, sees him nowhere. The mouse laughs at him;

inquit, *quia es rōbustus, ac vastus, idcirco non contempsēris quemvis; nunc enimius mus læsit te, & quidem grātis.*

MOR.

Nemo pendat hostem  
floci.

says he, *because you are strong, and big, for that cause you should not despise any one; now a little mouse has hurt you, and indeed for nothing.*

MOR.

Let no man value his enemy  
at a lock of wool.

## F A B L E LXXVIII.

De RUSTICO &  
HERCULE.

Of the COUNTRYMAN and  
HERCULES.

**C**URRUS *rusti-*  
*ci hæret in profundo*  
*luto. Mox supīnus*  
*implōrat Deum Hercūlem;*  
*vox intōnat ē cælo,*  
*ineptē, flagella tuos equos,*  
*& ipse agnūtere rōtis,*  
*atq; tum Hercūles vocātus*  
*adērit. [tibi]*

MOR.

Otiōsa vota prōsunt nil;  
quæ sanē Deus non audit.  
Ipse iuvā teipsum, tum  
Deus iuvābit te.

**T**HE waggon of a country-  
man sticks in deep  
mud. Afterwards lying on his back  
he implores the God Hercules;  
a voice thunders but of heaven,  
fool, whip your horses,  
and yourself lean to the wheels,  
and then Hercules being called  
will assist you.

MOR.

Lazy prayers avail nothing;  
which indeed God does not hear.  
Do you yourself help yourself, then  
God will help you.

## F A B L E LXXIX.

De Cicādā & Formicā.

Of the Grasshopper and the Pis-  
mire.

**C**UM *cicāda cantet*  
*per æstātem, formīca*  
*exercet suam messem trā-*

**W**HEN *the grasshopper sings*  
*in the summer, the ant*  
*exercises her harvest, draw-*

*hens grana in antrum,  
que rēpōnit in hyēmē.  
Brūnā sāvientē, famēlica  
cicāda vēnit ad formīcam,  
& mēdicatvictum. Formīca  
rēnūit, dictitans, sese labōrā-  
visse, dum illa cantābat.*

*ing the grains into a hole,  
which she lays up for winter.  
The winter raging, the famished  
grashopper comes to the ant,  
and begs victuals. The ant  
refuses, saying, that she had labour-  
ed, whilst she was singing.*

MOR.

*Qui est segnis in juventū,  
ēgēbit in senectā; & qui  
non parcit, mox mēdicābit.*

MOR.

*He who is slothful in youth,  
shall want in old age; and he who  
does not spare, by and by shall beg.*

## F A B L E LXXX.

*De CANE & LEONE.*

*Of the Dog and the Lion.*

**C**ANIS jōcans occurrit  
lēōni, quid tu ex-  
haustus in ēdīā percurris  
sylvas & dēvīa? spēctā  
me pinguem, & nitidum,  
atque consēquor hęc, non  
labōre, sed otio. Tum  
leo inquit, tu quidem  
hābēs tuas epūlas, sed,  
stolidē, hābēs etiam vincūla;  
esto tu servus, qui pōtēs  
servīre; ego quidem sum  
liber, nec vōlo servīre.

**A**DOG joki g meets  
a lion, why do you ex-  
hausted with want run through  
the woods and by-places? see  
me fat, and glittering,  
and I obtain these things, not  
by labour, but idleness. Then  
the lion says, you indeed  
have your dainties, but,  
fool, you have also your chains;  
be you a slave, who are able  
to serve; I indeed, am  
free, neither am I willing to serve.

MOR.

*Leo respondit pulchrē:  
etēnīm libērtas est potior  
omnibus rēbus.*

MOR.

*The lion answered beautifully:  
for liberty is better  
than all things.*

## F A B L E LXXXI.

De Piscibus.

Of Fishes.

**F**luviælis piscis est correptus per vim fluminis in mare, ubi efferebat suam nobilitatem, pendebat omnem marinum genus vili. Phoca non tulit hoc, sed ait, tunc indicium nobilitatis fore, si captus portetur ad forum cum phocæ; se iri emptum à nobilibus, autem illum à plebe.

MOR.

Multi sunt sic capti libidine gloriæ, ut ipsi jactent se. Sed laus sui oris non datur homini laudi, at excipitur cum risu auditorum.

**A** River fish was hurried down by the force of the river into the sea, where extolling his nobility, he valued all the sea race at a low rate. The seal did not bear this, but said, that then a proof of nobility would be, if taken he would be carried to market with the seal; that himself would be bought by nobles, but he by the common people.

MOR.

Many are so charmed with the desire of glory, that they boast themselves. But the praise of his own mouth is not attributed to a man for praise, but is treated with the laughter of the hearers.

## F A B L E LXXXII.

[ De Pardo &amp; Vulpeculâ.

Of the Leopard and the Fox.

**P**ardus, cui est pictum tergum, ceteris feris, etiam leonibus despectis ab eo, intumescēbat. Vulpeculâ accēdit ad hunc, suadet non superbire, dicens quidem, illi esse speciosam pellem, verò sibi esse speciosam mentem.

**T**HE leopard, who has a speckled back, the other beasts, even the lions being despised by him, was puffed up. The fox comes to him, advises him not to be proud, saying indeed, that he had a fine skin, but that himself had a fine mind.

MOR.

Est *discrīmen* & *ordo*  
bonōrum : *bōnā*  
corpōris *præstant* bōnīs  
*fortūnæ* ; sed *bōnā* *anīmi*  
*sunt* *præferēnda* *his*.

MOR.

There is a *difference* and *order*  
of good things : the *goods*  
of the body *excel* the goods of  
*fortune* ; but the goods of the mind  
are to be preferred to these.

## - F A B L E LXXXIII.

De VULPE &amp; FELE.

Of the Fox and the CAT.

CUM *vulpēs* in *collō-*  
*quō*, quod illi erat  
cum *fēlē*, *jactāret*, sibi  
esse *vāriās technas*, adeō  
ut *hāberet* *vel* *peram*  
*refertam* *dōlis* : *autem*  
*fēlis* *respondit*, sibi esse  
duntaxat *unīcam* *artem*, cui  
*fīderet*, *si* *esset*  
*quid* *discrīmīnis*. *Inter*  
*confabulandum*, *repentē*  
*tumultus* *canum* *accurren-*  
*tium* *audītur* : *ibī* *fēlis*  
*subsilit* *in* *altissimam*  
*arbōrem* ; *intērim* *vulpēs*,  
*cincta* *canibus*, *capitur*.

WHEN the fox in a dis-  
course, which he had  
with the cat, was boasting that he  
had various shifts, so  
that he had even a budget  
full of tricks : but  
the cat answered, that she had  
only one art, to which  
she could trust, if there was  
any danger. In the time  
of discoursing, suddenly  
the noise of dogs run-  
ning is heard : then the cat  
leaps upon a very high  
tree ; in the mean time the fox,  
surrounded by the dogs, is taken.

MOR.

Fabula *innūit*, nonnun-  
quam *unīcum* *consīlium*,  
*modō* *sit* *vērūm*, & *effīcax*,  
*esse* *præstābilius* *quā* *plūres*  
*dōlōs*, & *frivōla* *consiliā*.

MOR.

The fable intimates, that some-  
times only one scheme  
provided it is right and powerful,  
is better than many  
tricks, and frivolous schemes.

## F A B L E LXXXIV.

De REGE &amp; SIMIIS.

Of the KING and the APES.

**Q**uidam Ægyptius rex instituit aliquot simias, ut perdiscerent actionem saltandi. Nam, ut nullum animal accedit profectus ad figuram hominis, ita nec aliud imitatur humanos actus aut melius, aut libentius. Itaque protinus edoctæ artem saltandi, ceperunt saltare, induta purpureis vestimentis, ac personatæ; & spectaculum jam placēbat longō tempore in mirum modum; donec quispiam de spectatōribus facetus abjecit nūces in mediam, quas habēbat clanculum in loculis. Ibi statim simiæ, simul atque vidissent nūces, oblita choræ, ceperunt esse id, quod fuerant antea, ac repente de saltatricibus redierunt in simias; et, personis & vestibus dilaceratis, pugnant inter se pro nūcibus, non sine maximo risu spectatōrum.

MOR.

Hæc fabula admonet, ornamenta fortunæ non mutare ingenium hominis.

**A** Certain Egyptian king appointed some apes, that they should learn the action of dancing. For, as no animal comes nearer to the shape of a man, so neither does any other imitate human actions either better, or more willingly. Therefore soon being taught the art of dancing, they began to dance, clothed in purple garments, and masked; and the sight now was pleasing a long time in a wonderful manner; till one of the spectators being witty threw nuts into the middle of them, which he had privately in his pockets. Then immediately the apes, as soon as they saw the nuts, having forgot the dance, began to be that, which they had been before, and suddenly from dancers returned into apes; and, their masks and clothes being torn off, they fought among themselves for the nuts, not without the very great laughter of the spectators.

MOR.

This fable informs us that the ornaments of fortune do not change the disposition of a man.



## F A B L E LXXXV.

De ASINO & VIATORIBUS.

Of the Ass and the TRAVELLERS.

**D**UO quidam, cum fortē invēnerint asinum in sylvā, cōpērunt contendere inter se, ūter eōrum abduceret eum dōmum, uti suum; nam videbātur pariter objectus utrique à fortunā. Intērim, illis altercantibus invicem, asinus abduxit se, ac neuter solutus est eo.

**T**WO certain men, when by chance they found an ass in a wood began to contend between themselves which of them should lead him home, as his own; for he seemed equally offered to both by fortune. In the meantime, they wrangling with one another, the ass withdrew himself, and neither obtained him.

MOR.

Quidam excidunt à presentibus commodis, quibus nesciunt uti ob inscitiam.

MOR.

Some fall from present advantages, which they know not how to use through ignorance.

## F A B L E LXXXVI.

De CORVO & LUPIS.

Of the Crow and the Wolves.

**C**ORVUS comitatur lupos per ardua jūga montium; postulat partem prędę sibi, quia secutus esset, & non destituisset eos ullo tempore. Deinde est repulsus à lūpis, quia non minūs vorāret exta luporum, si occiderentur, quàm exta ceterorum animalium.

**T**HE crow accompanies the wolves through the high tops of the mountains; he demands a part of the prey for himself, because he had followed, and had not forsaken them at any time. Then he is repulsed by the wolves, because no less would he devour the entrails of the wolves, if they would be killed, than the entrails of other animals.

MOR.

Non quid agamus est  
semper inspiciendum; sed  
quo animo simus, cum  
agamus.

MOR.

Not what we may do is  
always to be looked into; but  
of what mind we are, when  
we are doing it.

## F A B L E LXXXVII.

De MURE nato in  
Cistā.

Of the MOUSE born in  
a Chest.

**M**US natus in cistā  
duxerat ferē omnem  
vitā ibi, pastus nūcibus,  
quæ solēbant servārī in  
eā. Autem, dum ludens  
circa oras cistæ  
decidisset, & quæreret  
ascensum, repērit epūlas  
lautissimē parātās, quas  
cū cœpisset gustāre,  
inquit, quā stolidus fui  
hactenus, qui crēdebam  
esse nihil in tōto  
orbē melius meā cistulā?  
Ecce! quā vescor suavi-  
oribus cibis hic!

**A** Mouse born in a chest  
had led almost all  
his life there, fed with nuts,  
which used to be kept in  
it. But, whilst playing  
about the edges of the chest  
he had fallen down, and was seeking  
an ascent, he found dainties  
most sumptuously prepared, which  
when he had begun to taste,  
he said, how foolish have I been  
hitherto, who believed  
there was nothing in the whole  
world better than my small chest?  
Behold! how I am fed with sweet-  
er meats here!

MOR.

Hæc fabula indicat, pa-  
triam non diligendam ita,  
ut non adeamus eā locā,  
ubi possimus esse beati-  
ores.

MOR.

This fable shews that our coun-  
try is not to be loved so,  
that we may not go to those places,  
where we may be more  
happy.

## F A B L E LXXXVIII.

*De Rustico impetrante,  
ut triticum nascēretur  
absque aristis.*

*Of the COUNTRYMAN obtaining,  
that wheat would grow  
without beards.*

**Q**UIDAM rusticus im-  
petrāverat a Cerere,  
ut triticum nascēretur absq;  
aristis, ne laderet  
mānūs mētcentium &  
triturantium; quod, cūm  
īnaruit, est depastum à  
minūtis avibus: tum ru-  
sticus inquit, quā dignē  
patiōr! Qui causā  
parvæ commōditātis perdidit  
etiam maxīma emolūmen-  
ta.

MOR.

Fabūla indicat, parva  
incommōda[esse] pensanda  
majōri utilitatē.

**A** Certain countryman had ob-  
tained from Ceres,  
that wheat would grow without  
beards, that it might not hurt  
the hands of the reapers and  
threshers; which, when  
it grew ripe, was eaten up by  
the small birds: then the coun-  
tryman said, how deservedly  
do I suffer! Who for the sake  
of a small conveniency have lost  
even the greatest advanta-  
ges.

MOR.

The fable shews, that small  
losses are to be made up  
with greater profit.

## F A B L E LXXXIX.

*De ACCIPITRE insēquēte  
COLUMBAM.*

*Of the HAWK pursuing  
the PIGEON.*

**C**UM accipiter insē-  
quēretur columbam  
præcipiti volātu, ingres-  
sus quandam villam est  
captus à rustico, quem  
obsēcrabat blandē, ut  
dimitteret se; nam,  
dixit, non lasi te.  
Cui rusticus respon-  
dit, nec hæc læserat te.

**W**HEN the hawk was pur-  
suing the pigeon  
with a speedy flight, having en-  
tered a certain village he was  
caught by a countryman, whom  
he besought fawningly, that  
he would dismiss him; for,  
said he, I have not hurt you.  
To whom the countryman an-  
swered, nor had she hurt you.

MOR.

Fabŭla *indicat*, eos  
*funīri* mērito, qui cōnan-  
 tur *ladēre* innōcentes.

MOR.

The fable *shows*, that they  
 are *punished* deservedly, who en-  
 deavour to hurt the innocent.

## FABLE XC.

*De Rustico transi-  
 tūro Annem.*

*Of the COUNTRYMAN about to  
 pass over a RIVER,*

**R**USTICUS *transitūrus*  
 torrentem, qui fortē  
 excrēverat *imbribus*,  
 quærēbat *vādum*, & cūm  
 tentāvisset *eam* partem  
*fluminis*, quæ *vidēbatur*  
 quīetior, & placidior,  
 repērit *eam altiōrem*, quā  
 fūerat opīnātus; *rursus*  
 adinvēnit *brēviōrem*, &  
*tūtiōrem* partem; ibī flu-  
 vius *decūrrēbat* majōri  
*strēpītu* aquārum: tum  
 inquit *sēcūm*, quā  
*tūtiūs* possumus *crēdere*  
*nostram vitam* in *clamōsis*  
*aquis*, quā in *quīetis* &  
*silēntibus*.

**A** Countryman about to pass over  
 a torrent, which by chance  
 had increased by showers,  
 sought a shallow place and when  
 he had tried that part  
 of the river, which seemed  
 more quiet, and smooth,  
 he found it deeper, than  
 he had thought; again  
 he came to a shallower, and  
 safer part; there the ri-  
 ver ran down with a greater  
 noise of the waters: then  
 he said with himself, how  
 more safely can we trust  
 our life in the noisy  
 waters, than in the quiet and  
 silent.

MOR.

Admōnēmur *hāc*  
 fabŭla, ut extimescāmus  
 hōmīnes verbōsōs, & mī-  
 nāces, mīnūs quā *quīētos*.

MOR.

We are admonished by this  
 fable. that we should fear  
 men talkative and threat-  
 ening, less than the quiet.

## F A B L E XCI.

*De COLUMBA & PICA.**Of the PIGEON and the MAGPIE.*

**C**olumbă interrogată à pică, quid inducēret eam, ut nīdificāret semper in eōdem locō, cūm ejus pulli semper surripērentur inde, respondit, simplicitas.

**T**HE pigeon being asked by the magpie, what could induce her, to build her nest always in the same place, when her young always were taken from thence, answered, simplicity.

MOR.

Hæc fabūla indicat, bōnōs virōs sæpe dēcipi faciļē.

MOR.

This fable shews, that good men often are deceived easily.

## F A B L E XCII.

*De ASINO & VITULŌ.**Of the Ass and the CALF.*

**A**sinus & vitulus, cūm pascērentur in eōdem prato, præsentiēbant hostilem exercitum adventāre sōnitu campānæ. Tum vitulus inquit, O sodālis, fugiāmus hinc; ne hōstes abdūcant nos captīvos; cui asinus respondit, fūgē tu, quem hostes consuēvērunt occidēre, & ēsse: nīhil intērest asini, cui ubique eādē conditio fērendi onēris est prōposita.

**T**HE ass and the calf, when they were feeding in the same pasture perceived that the enemy's army was approaching by the sound of a bell. Then the calf said, O my companion, let us fly hence, lest the enemies may lead away us captive; To whom the ass answered, fly you, whom the enemies have been used to kill, and eat: it is no concern of the ass, to whom every where the same condition of bearing a burden is proposed.

MOR.

Hæc fabūla admōnet servos, ne formīdent

MOR.

This fable warns servants, not to fear.

*magnū p̄rēmūtāre dōmīnos, modō futūri non sint detēriōrēs priōribus.* greatly to change *their* masters, provided the future may not be worse than the former.

## F A B L E X C I I I.

*De VULPE & MULIERIBUS ēdentibus Gallīnas.*

*Of the Fox and the Women eating Hens.*

**V**ulpēs transiens juxta quandam villam, conspexit cātervammulīerum cōmēdentem alto silentio plurīmas gallīnas op̄sp̄rē assātas : ad quas conversa inquit, qui clamōres & latrātus canum esset contra me, si ego facērēm, quod vos facitis? Cui quādam anus respondens inquit, nos comēdimus quæ eunt nostra, verō tu fūrūris aliēna.

**A** FOX passing near a certain village, saw a heap of women eating in deep silence very many hens sumptuously roasted : to whom being turned he said, what clamours and barkings of dogs would be against me, if I would do what you are doing? To whom a certain old woman answering said, we eat the things which are our own, but you steal other mens.

MOR.

Quod est mēum non attīnet ad te. Ne furāre; esto contentus tuis rebus.

MOR.

What is mine does not belong to you. Do not steal; be content with your own things.

## F A B L E X C I V.

*De pinguibus CAPONIBUS & macro.*

*Of the fat CAPONS and the lean.*

**Q**uidam vir nutrīcavērat complūres capōnes in eōdem ornithoboscio; qui omnes sunt effecti pingues

**A** Certain man had brought up several capons in the same coop; who all were made fat

*frater unum, quem fratres irridēbant, ut macilentum. Dōminus accepturus nōbīles hospites lauto & sumptuōso convīvio, impērat cōquō, ut intērimat, & cōquat ex his, quos invēnerit pinguiōres. Pinguis audientes hoc afflictabant sese, dīcentes O si nos fuissēmus macilenti !*

*except one, which his brethren laughed at, as being lean. The owner intending to receive noble guests in an elegant and sumptuous feast, commands the cook, that he should kill and cook of these, which he would find more fat. The fat hearing this afflicted themselves, saying, O if we had been lean !*

MOR.

*Hæc fabūla est conficta in sōlāmen pauperum, quōrum vita est tūtior, quān vīta dīvītum.*

MOR.

*This fable was invented for the comfort of the poor, whose life is safer, than the life of the rich.*

## F A B L E XCV.

*De Cygno cānente in Morte, rēphrenso Ciconiā.*

*Of the SWAN singing in Death, reproved by the Stork.*

**C**Ygnus mōrīens interrogābātur à ciconiā, cur in morte, quam cetera animalia adeo exhorrent, emittēret sōnōs multo suaviōres, quā in omni vītā ; cū potius debēret esse mæstus. Cui cygnus inquit, qui non cruciabor amplius curā quærendi cībī.

**T**HE swan dying was asked by the stork, why in death, which other animals so much fear, he sent forth sounds much sweeter, than in all his life ; when rather he ought to be sad. To whom the swan said, because I shall not be tormented any more with the care of seeking meat.

MOR.

*Hæc fabūla admōnēt, ne formīdēmus mortem ; quā omnes misēriæ præsēntis vitæ præciduntur.*

MOR.

*This fable admonishes us, not to fear death ; by which all the miseries of the present life are cut off.*

## F A B L E XCVI.

*De TRABE & BOBUS  
trahentibus eam.*

*Of the BEAM and the OXEN  
drawing it.*

**U**lmēa trabs conquē-  
rēbātur de bōbus,  
dīcens, O ingrāti, ego āllū  
vos multo tempore meis  
frondibus; vērō vos trāhītis  
me vestram nutrīcem per  
saxa & luta. Cui  
bōvēs; nostra suspīria &  
gēmītus & stimūlus,  
quo pungimur, pos-  
sunt docēre te, quōd trā-  
hīmus te invīti.

**A**N elm beam was complain-  
ing of the oxen,  
saying, O ye ungrateful, I have fed  
you a long time with my  
leaves; but you draw  
me your nourisher through  
stones and dirt. To whom  
the oxen said; our sighs and  
groans and the goad,  
with which we are stimulated, are  
able to teach you, that we are  
drawing you unwilling.

MOR.

Hæc fabūla docēt nos,  
ne excandescāmus in  
eos, qui lædunt nos, non  
suā spontē.

MOR.

This fable teaches us,  
that we should not be hot against  
them, who hurt us, not  
of their own accord.

## F A B L E XCVII.

*De Anguillā conquērentē,  
quōd infestārētur magis,  
quā Serpens.*

*Of the Eel complaining,  
that he was harrassed more  
than the Serpent.*

**A**nguilla interrōgabat  
serpentem, cur, cum  
essent similes atq; cognāti;  
hōmīnestā mēnīnsēquērentur  
sē pōtius, quā illam:  
cui serpens inquit, quia  
rārō lædunt me impū-  
nē.

**T**HE eel asked  
the serpent, why, seeing  
they were alike, and relations;  
men nevertheless pursued  
him rather, than her:  
to which the serpent said, because  
seldom do they hurt me without  
danger.



MOR.

Hæc fabula indicat,  
eos solere ladi minus,  
qui ulciscuntur.

MOR.

This fable shows, that they  
are used to be hurt less,  
who revenge.

## F A B L E XCVIII.

De ASINO, SIMIA, &  
TALPA.

Of the Ass, the APE, and  
the MOLE.

**A** Sino conquērente, quod  
careret cornibus; verō  
simiā, quod cauda deesset  
sibi; talpa inquit, ta-  
cēre, cum viderētis me esse  
captum oculis.

**T**HE ass complaining, that  
he wanted horns; but  
the ape, that a tail was wanting  
to him; the mole said, hold your  
peace, when you see that I am  
deprived of eyes.

MOR.

Hæc fabula pertinet ad  
eos, qui non sunt contenti  
sua sorte; qui,  
si considerarent infortu-  
na aliorum, tolerarent suā  
equiore animo.

MOR.

This fable is serviceable to  
those, who are not content  
with their own conditions; who,  
if they would consider the misfor-  
tunes of others, might bear their own  
with a more patient mind.

## F A B L E XCIX.

De NAUTIS implorantibus  
Auxilium Sanctōrum.

Of the MARINERS imploring  
the Help of the Saints.

**Q**uidam nauta depre-  
hensus in mari subita  
atru tempestate, ceteris  
suis sociis implorantibus  
auxilium. . . diversorum  
sanctorum, inquit, nescitis  
quod petitis; etenim  
antequam isti sancti confē-

**A** Certain sailor overta-  
ken on the sea with a sudden  
and dark storm, the rest  
of his companions imploring  
the help of different  
saints, said, ye know not  
what ye are asking; for  
before those saints can be-

rant sc ad Deum pro nostra  
liberationē, obru-  
mur hęc imminenti procellā.  
Confūgite igitur ad Eum,  
qui absque adminiculō  
alterius poterit liberare  
nos à tantis malis. Igi-  
tur, auxiliō Omnipotentis  
Dei invocato, illico  
procella cessavit.

MOR.

Ne confūgito ad imbe-  
cilliores, ubi auxilium  
potentioris potest haberi.

take themselves to God for our  
deliverance, we shall be over-  
whelmed in this threatening storm.  
Fly ye therefore to Him,  
who without the help  
of another will be able to deliver  
us from so great evils. There-  
fore, the help of Almighty  
God being invoked, immediately  
the storm ceased.

MOR.

Do not fly to the weak-  
er, where the help  
of a stronger can be had.

### F A B L E C.

*De Piscibus desilientibus ē  
Sartagine in Prunas.*

*Of the Fishes leaping out of  
the Frying-Pan upon the Coals.*

**P**ISCES adhuc vivi coque-  
bantur in sartagine fer-  
venti oleo: unus quorum  
inquit, fratres, fugiamus  
hinc, ne pereamus.  
Tum omnes pariter exilien-  
tes ē sartagine deciderunt  
in arduas prunas. Igitur  
affecti majore dolore dam-  
nabant consilium, quod  
ceperant, dicentes, quan-  
to atrociori mortē nunc  
perimus!

MOR.

Hęc fabula admōnet nos,  
ut vitemus præsentiā peri-  
cula ita, ne incidāmus in  
graviōra.

**F**ISHES yet alive were cook-  
ing in a frying-pan with scald-  
ing oil: one of which  
said, O brethren, let us fly  
from hence, that we may not perish.  
Then all at the same time leap-  
ing out of the frying-pan fell  
upon the burning coals. Therefore  
affected with greater pain they  
condemned the counsel, which  
they had taken, saying, by how  
much a more cruel death now  
do we die.

MOR.

This fable admonishes us,  
to avoid present dan-  
gers so, that we may not fall into  
more grievous.

## F A B L E C I.

*De Quadrupēdibus incun-  
tibus Societatem cum  
Piscibus adversus Aves.*

*Of the Four-footed Beasts enter-  
ing into an Alliance with  
the Fishes against the Birds.*

**Q**UADRUPĒDĒS, cū  
bellum esset indictum  
sibi ab avibus, incunt  
fœdus cum piscibus,  
ut tuerentur se eō-  
rum auxiliō a furōre  
avium. Autem, cū ex-  
pectarent optata auxilia,  
piscēs negant, se posse  
accēdere ad se per terram.

**T**HE four-footed beasts, when  
war was proclaimed against  
them by the birds, enter into  
a league with the fishes,  
that they would defend them by  
their help from the fury  
of the birds. But, when they ex-  
pected the desired succours,  
the fishes deny, that they can  
come to them by land.

MOR.

Hæc fabula admōnet nōs,  
ne faciāmus eos so-  
ciēs nōbis, qui, cū sit  
opus, non possunt adesse  
nōbis.

MOR.

This fable advises us,  
not to make them com-  
panions to us, who, when there is  
need, are not able to assist  
us.

## F A B L E C II.

*De VIRO, qui accessit ad  
Cardinālem nuper creatum,  
gratiā gratulandi.*

*Of a MAN, Who went to  
a Cardinal lately created, for  
the sake of congratulating Him.*

**Q**UIDAM vir admōdum  
facētus, audiens suū  
amīcum adsumptum ad dig-  
nitatem cardinalātus,  
accessit ad eum gratiā gra-  
tulandi: qui tumidus  
honore, dissimilans  
agnoscere vetē rem amīcum,  
interrogābat, quisnam esset.

**A** Certain man very  
witty, hearing that his  
friend was preferred to the dig-  
nity of a cardinalship,  
went to him for the sake of wish-  
ing him joy: who puffed up  
with the honour, dissembling  
to know his old friend,  
asked him, who he was.

G

Cui ille inquit, (*ut erat promptus ad jocos*) miseresco tui & ceterorum, qui perveniunt ad hōnōres hujus mōdi; etēnim, quam primum estis assēcūti dignitates hujus mōdi, ita amittitis vīsum, auditumque, & ceteros sensus, ut non amplius dignoscātis pristinos amicos.

To whom he said, (*as he was ready at jests*) I pity you and others, who arrive at honours of this kind; for, as soon as ye have obtained dignities of this kind, ye so do lose your sight, and hearing, and the other senses, that no longer ye can distinguish old friends.

MOR.

Hæc fabula nōtat eos, qui, sublāti in altum, despiciunt vērērēs amicitias.

MOR.

This fable reprimands those, who, being raised on high, despise ancient friendships.

### F A B L E CIII.

De Aquilā & Picā.

Of the Eagle and the Magpie.

PICA interrōgābat aquilam, ut acciperet se inter suos familiāres & dōmesticos; quando mērērētur illi, cū pulchritudine corpōris, tum volubilitate linguae ad pērāgēndā mandata. Cui aquila respondit, facerem hoc, nī vērērer, ne effrēs cuncta tuā loquacitate, quæ fiant intrā meam tēgulam.

THE magpie asked the eagle, that she would receive her among her familiar and domestic friends; seeing that she deserved it, both by beauty of body, and volubility of tongue to dispatch her orders. To whom the eagle answered, I would do this, unless I feared, lest you would carry abroad all things by your prating, which may be done within my roof.

MOR.

Hæc fabula mōnet, linguāces & garrulos hōmīnes non [esse] hābēndos dōmī.

MOR.

This fable advises, that talkative and prating men ought not be kept at home.

## F A B L E C I V.

*De Turdo inēuntē amīcī-  
tiam cum Hirundīne.*

*Of the Thrush entering into friend-  
ship with the Swallow.*

**T**URDUS glōriābātur,  
se contraxisse  
amīcītiam cum hirundīne;  
cui mater inquit, fili,  
ēs stultus, si crēdās,  
te posse convīvere cum  
eā, cūm uterque vestrūm  
sōlēat appētēre diversa lō-  
ca; etēnim tu delectāris  
frigīdis locis, illa tepīdis.

**T**HE thrush boasted,  
that he had contracted  
a friendship with the swallow;  
to whom the mother said, son,  
you are a fool, if you believe,  
that you are able to live with  
her, seeing that each of you  
is used to desire different pla-  
ces; for you are delighted  
with cold places, she with warm.

MOR.

Monēmur hāc fabulā,  
nē faciāmus eos amīcos  
nōbis, quōrum vita dis-  
sentit à nostrā.

MOR.

We are advised by this fable,  
not to make them friends  
to us, whose life dif-  
fers from our own.

## F A B L E C V.

*De quodam Dīvite &  
Servo.*

*Of a certain Rich Man and  
his Servant.*

**E**RRAT quīdam dīvēs  
hābēns servum tardi  
ingēnii, quem sōlēbat  
nuncūphāre rēgem stultōrum  
ille sape irritātus his  
verbis stātuit rēfēre fūr  
hero; etēnim sēmel con-  
versus in hērūm inquit,  
utīnam essem rex  
stultōrum; etēnim nullum  
impērium in toto orbe  
terrārum esset latius

**T**HERE was a certain rich man  
having a servant of slow  
wit, whom he used  
to call the king of fools:  
he often irritated at these  
words resolved to return the like  
to his master; for once turn-  
ed upon his master he said,  
I wish I was the king  
of fools; for no  
empire in the whole uni-  
verse would be more extensive

*meo ; & tu quoque sub-* *than mine ; and you also would*  
*esses meo imperio.* *be under my government.*

MOR.

*Fabŭla indicat, stultum*  
*sapienter loqui oportune.*

MOR.

*The fable shows, that a fool*  
*often speaks pertinently.*

## F A B L E C V I.

*De Urbānis CANIBUS in-*  
*sequentibus Villaticum.*

*Of the City Dogs pursu-*  
*ing the Village One.*

**C**OMPLURESURBĀNICĀNĒS  
 INSEQUEBANTUR QUENDAM  
 VILLATICUM PRÆCIPITI CURSU ;  
 QUOS ILLE DIU FUGIT ;  
 NEC AUSUS EST REPUGNARE :  
 AT UBI CONVERSUS AD EOS  
 INSEQUENTES SUBSTITIT ; & IPSE  
 QUOQUE CÆPIT OSTENDERE  
 DENTES : OMNES PARITER  
 SUBSTITERUNT, NEC ALIQUIS  
 URBĀNORUM AUDĒBAT APPRO-  
 PINGUARE ILLI. TUNC IMPĒ-  
 RĀTOR EXERCITUS, QUI SORTĒ  
 ADĒRAT IBĪ, CONVERSUS AD SUOS  
 MĪLITES, INQUIT, COMMĪLITŌ-  
 NĒS, HOC SPECTACŪLUM AD-  
 MŌNET NOS, NĒ FUGIAMUS,  
 CŪM VIDEĀMUS PRÆSENTIŌRA  
 PERICŪLA IMMINĒRE NOBIS  
 FUGIENTIBUS, QUĀM REFUG-  
 IANTIBUS.

**M**ANY city dogs  
 WERE PURSUING a certain  
 village one with a hasty course ;  
 whom he a long while fled from ;  
 nor dared to resist :  
 but when turned to them  
 pursuing him he stopped ; and he  
 also began to show  
 his teeth : they all at the same time  
 stopped, nor any one  
 of the city dogs dared to ap-  
 proach him. Then the gene-  
 ral of an army, who by chance  
 was there, being turned to his  
 soldiers, said, fellow-sol-  
 diers, this sight  
 warns us not to fly,  
 when we see that more immediate  
 dangers threaten us  
 when we are flying, than resist-  
 ing.

## F A B L E CVII.

De TESTUDINE &  
RANIS.

Of the TORTOISE and  
the FROGS.

**T**ESTUDO, conspiciāta  
rānas quæ pascēban-  
tur in eōdem stagno, adeò  
lēpes, agilesque, ut faciē  
prōsilirent. quōlibet, &  
saltārent longissimē, accusa-  
bāt natūrā, quōd procrē-  
āset se tardum animal, &  
impēditum maximo onē-  
rē, ut nēquē posset  
movēre se faciē, & assiduē  
prēmērētur magnā mōlē.  
At, ubi vīdit ranas fi-  
ērī escā anguillārum,  
& obnoxias vel levissimo  
ictui, aliquantūlūm recreā-  
ta dicēbat, quantō est  
mēliūs ferre ōnus, quo  
sum munita ad omnes ictūs,  
quā subīre tot discrīmīna  
mortis?

MOR.

Hæc fabūla indicat,  
ne ferāmus agrē  
dōna natūræ, quæ sæpe  
sunt majōri commōdo nobis,  
quā nos vāleāmus intel-  
ligere.

**T**HE tortoise, having seen  
the frogs, which were  
feeding in the same pool, so  
light, and nimble, that easily  
they could leap any where, and  
jump very far, accu-  
sed nature, that she had  
made her a slow animal, and  
hindered with a very great bur-  
den, that she neither was able  
to move herself easily, and daily  
was pressed with a great weight.  
But, when she saw the frogs to  
become the food of the eels,  
and obnoxious even to the lightest  
blow, being a little comfort-  
ed she said, how much is it  
better to bear a burden, by which  
I am fortified for all blows,  
than to undergo so many dangers  
of death?

MOR.

This fable shews,  
that we should not be discontented by  
the gifts of nature, which often  
are a greater advantage to us,  
than we may be able to under-  
stand.

## F A B L E CVIII.

*De GLIRIBUS vōlentibus  
ēruere Quercum.*

*Of the DORMICE willing  
to over-turn the Oak.*

**G**līres destināverant  
ēruere quercum, glan-  
difēram arbōrem, denti-  
bus; quod habē-  
rent cībūm pāratiōrem, nē  
cōgērentur tōtiēs  
ascendēre & dēscendēre  
gratiā victūs. Sed  
quīdam ex his, qui longē  
antēbat catēros atāte, &  
expērientiā rērum, ab-  
sterruit eos, dicens, si nunc  
interficimus nostram nu-  
tricem, quis præbēbit ali-  
menta nobis, ac nostris  
annis fūtūris?

**T**HE dormice had designed  
to over-set the oak, an  
acorn-bearing tree, with their  
teeth; that they  
might have food readier, that  
they might not be forced so often  
to ascend and descend  
for the sake of food. But  
a certain one of them, who by far  
excelled the rest in age, and  
experience of things, deter-  
red them, saying, if now  
we destroy our nou-  
risher, who will afford vic-  
tuals to us, and ours  
in future years?

MOR.

Hæc fabūla mōnet, frū-  
dentem virum dēbēre intuēri  
non modō præsentiā, vērūm  
longē prospicere fūtūra.

MOR.

This fable teaches, that a fru-  
dent man ought to look into  
not only present things, but  
as far off to foresee future things.

## F A B L E CIX.

*De CANE & HERO.*

*Of the DOG and his MASTER.*

**Q**uidam habens cānem,  
quo diligēretur  
illo māgis, sēmpitern pascēbat  
eum suis mānibus, &  
solvēbat ligātum; autem jū-  
bēbat ligāri & verberāri  
a servo, ut bēnēficia

**A** Certain man having a dog,  
that he might be loved  
by him more, always fed  
him with his own hands, and  
loosed him when bound; but or-  
dered him to be bound and beaten  
by a servant, that the kindnesses



vidērētur esse collāta in illum à se, autem malefacta à servo. Autem cānis fērēns agrū, se assidue ligāri, & vērberāri, aufūgit; & cū increpārētur à dōmīno, ut ingrātus, & immēmōr tantōrum bēnēficiōrum, qui fūgisset à se, à quo fuisset sēmper dilectus, & pastus, autem nunquam ligātus, & vērberātus; respondit, pūto id factum à te, quod servus facit tuo jussu.

MOR.

Fabūla indicat, eos[esse] hābēndos malēfactōres, qui fuere causa maleficiōrum.

might seem to be conferred upon him by himself, but the ill deeds by the servant. But the dog bearing it hard, that he daily was bound, and beaten ran away; and, when he was blamed by his master, as ungrateful, and unmindful of so great kindnesses, who had run away from him, by whom he had been always beloved, and fed, but never bound, and beaten; he answered, I think that is done by you, which a servant does by your command.

MOR.

The fable shows, that those are to be accounted evil doers, who have been the cause of evil deeds.

## F A B L E CX.

De AVIBUS timentibus  
Scarabæos.

Of the BIRDS fearing  
the Beetles.

**M**agnus timor incenserat aves, ne scarabæi occiderent eas balistā, à quibus audiverant magnam vim pilarum fuisse fabricatam in sterquiliniō summō labōrē. Tum passer inquit, nōlītē expavescere; etenim quōmodo potuerunt jacere pilas volantes per aëra in nos, cū vix trahant eas per terram magno molimine?

**A** Great fear had seized the birds, lest the beetles would kill them with a cross-bow, by whom they had heard that a great plenty of bullets had been forged on a dunghill with very great labour. Then the sparrow said, do not ye be much afraid; for how shall they be able to shoot bullets flying thro' the air upon us, when scarcely they can draw them cross the ground with great labour?

MOR.

Hæc fabula admōnet nos,  
ne extimescāmus opes  
hostium, quibus vidēmus  
ingentium deesse.

MOR.

This fable admonishes us,  
that we may not fear the riches  
of those enemies, to whom we see that  
judgment is wanting.

## F A B L E CXI.

De URSO &amp; APIBUS.

Of the BEAR and the BEES.

URSUS ictus ab apē  
est percitus tantā  
irā, ut discerpere totā  
alveārā unguibus, in  
quibus apes mellificaverant.  
Tunc universæ apes, cum  
viderent suas domos  
dirui, cibaria  
auferri, filios necari,  
subito impetū invadentes  
ursum, pene necare  
aculeis; qui vix  
elapsus ex earum  
manibus, dicebat secum,  
quantū erat melius tolerare  
aculeum unius apīs, quam  
concitare tot hostes in  
me meā iracundia?

A BEAR being stung by a bee  
was stirred up with so great  
anger, that he tore all  
the hives with his claws, in  
which the bees had made honey.  
Then all the bees, when  
they saw that their house  
were overturned, their provisions  
taken away, their young killed,  
with a sudden onset attacking  
the bear, almost killed him  
with their stings; who scarcely  
having slipped out of their  
hands, said with himself,  
how much was it better to bear  
the sting of one bee, than  
to stir up so many enemies against  
me by my anger?

MOR.

Hæc fabula indicat esse  
longē melius sustinere in-  
juriam unius, quam, dum  
volamus punire unum,  
comparare multos inimicos.

MOR.

This fable shews that it is  
far better to sustain the in-  
jury of one, than, whilst  
we are willing to punish one,  
to get many enemies.

## F A B L E CXII.

De MILITE & dūōbus  
EQUIS.

Of the SOLDIER and the two  
HORSES.

**M**iles habēns optimum equum, ēmit altum nequicquam sarem illi bōnitate, quem nutriēbat multo diligētiū, quā priorē. Tum posterior ait sic priori, cur dōminus cūrat me impensius, quā te; cū sim comparāndus tibi nēque pulchritūdine, nēque robore, neque velocitate? Cui ille inquit, hæc est nātūra hōminum, ut sint semper benigniores in novos hospitēs.

MOR.

Hæc fabula indicat amentiam hōminum, qui solent antepōnere nova veteribus, etiamsi sint deteriora.

**A** Soldier having a very good horse, bought another not at all equal to him in goodness, whom he fed much more diligently, than the former. Then the latter said thus to the former, why does my master mind me more diligently, than you; seeing I am to be compared to you neither in beauty, nor strength, nor swiftness? To whom he said, this is the nature of men, that they are always more kind to new guests.

MOR.

This fable shews the madness of men, who use to prefer new things to old, though they are worse.

## F A B L E CXIII.

De Aucūpe & Fringillā.

Of the Fowler and the Chaffinch.

**A**UCEPS tēdērat rētiā volūcribus, & effuderat largam escam illis in arēā; tamēn non cāpiēbat avēs pascentes; quia vidēbantur paucæ

**T**HE fowler had stretched his nets for the birds, and had spread out much food for them in a void place; yet he did not catch the birds feeding; because they seemed few

sibi; quibus pastis, ac avolantibus, aliæ adveniunt fastum; quas quôq; neglexit capere propter paucitatem. Hoc ordine servato per totum diem, ac aliis advenientibus, aliis abeuntibus, illô semper expectantē majorem prædam, tandem casit advesperascere: tunc auceps, spe amissâ capiendi multas, cum jam esset tempus quiescendi, attrahens suâ retiâ, cepit tantum unam fringillam, quæ infelix avis remanserat in arêâ.

to him; which being fed, and flying away, others come to feed; which also he neglected to catch for their fewness. This order being kept through the whole day, and some coming, others going away, he always expecting greater plunder, at length it began to grow late: then the fowler, the hope being lost of catching many, when now it was time of leaving off, drawing his nets, caught only one chaffinch, which unhappy bird had remained in the void place.

## MOR.

Hæc fabula indicat, eos sæpè vix pòssè capere pauca, qui vòlunt comprehendere omniâ.

## MOR.

This fable shows, that these often hardly can catch a few thing, who are willing to catch all things.

## F A B L E CXIV.

De SUE &amp; CANE.

Of the SWINE and the DOG.

SUS irridēbat odorī-  
séquum cānem, qui  
adulābatur dōmīno mur-  
mūre & caudā, à quo  
fuērat instructus ad aucupa-  
tōriam artem multis  
verbēribus & vellicatiōnibus  
aurium: cui cānis inquit,  
insānē, nescis  
quæ sum consēcūtus ex  
illis verbēribus; etēnim per  
ea vescor suavissimā

THE swine laughed at the  
scent-following dog, who  
flattered his master with a low  
noise and his tail, by whom  
he had been instructed for the fow-  
ling art with many  
stripes and plucks of his  
ears: to whom the dog said,  
mad creature, you know not  
what I have obtained from  
those stripes; for by  
those I am fed with the most sweet

carnē *perdicum* & flesh of *partridges* and  
*coturnicum.* *quails.*

MOR.

*Hæc fabula* admōnet nos,  
 ne ferāmus *in-*  
*quō* animō *verbērā* præ-  
 ceptōrum, *quæ* consuē-  
 verunt *esse causā multōrum*  
*bonōrum.*

MOR.

This *fable* admonishes us,  
 not to bear with an  
*impatient* mind the stripes of ma-  
 sters, which have  
 used to be the cause of many  
 good things.

## F A B L E CXV.

*De TRABE* *incrēpantē* *Pi-*  
*gritiam* *Boīm.*

*Of the BEAM* *blaming* the Slow-  
*ness of the Oxen.*

**T**Rabs, *quæ* vēhēbī-  
 tur *curru*, *incrēpābat*  
*bōves*, ut *lentūlos*, dicens,  
*figri*, *currīte*, *nam* *portātis*  
*lēve* onus; *cui*  
*bōvēs* *respondērunt*, *irri-*  
*dēs* *nōs*? *Ignōras*,  
*quæ* *pœna* *mānet* *te.*  
*Nos* *dēpōnēmus* *hoc* *onus*  
*cītō*: *autem* *tum* *tu* *cōgē-*  
*ris* *sustinēre*, *quoad* *rum-*  
*pāris.* *Trabs* *indōlūt*,  
*nec* *ausa* *est* *amplius* *la-*  
*cessere* *bōvēs* *conviciis.*

**T**HE beam, *which* was car-  
 ried in a *waggon*, blamed  
 the *oxen*, as *slow*, saying,  
*ye slow creatures*, run, for ye carry  
 a *light* burden; to whom  
 the *oxen* answered, do you  
 laugh at us? You know not,  
*what* punishment awaits yourself  
 we shall lay down this burden  
 quickly: but then you shall be  
 forced to bear, till you are  
 broken. The beam was sorry,  
 nor dared any longer to pro-  
 voke the *oxen* with reproaches.

MOR.

*Hæc fabula* mōnet  
*quemlibet*, ne *insultet*  
*calamitatibus* *aliōrum*,  
*cū* *ipse* *pōssit* *subjici*  
*mājoribus.*

MOR.

This *fable* warns  
 any one, - not to insult  
 the *calamities* of others,  
 seeing he himself may be subject  
 to greater.

## F A B L E CXVI.

*De CARDUELE &  
PUERO.*

*Of the LINNET and  
the Boy.*

**C**arduelis interrogat à puero, à quo fuerat habita suis deliciis, & nutrita suavis cibus, cur, egressa cavea, nollet regressi, inquit, ut possim pascere meo arbitrātu, non tuo.

**T**HE linnet being asked by the boy, by whom she had been kept for his pleasure, and nourished with sweet meats, why, having gone out of the cage, she was unwilling to come back, said, that I may feed at my own pleasure, not at yours.

MOR.

Hæc fabula indicat, libertatem vitæ antepōnendam cunctis deliciis.

MOR.

This fable shows, that the liberty of life is to be preferred before all delights.

## F A B L E CXVII.

*De Scurrā & Episcōpō.*

*Of the Jester and the Bishop.*

**S**curra accedens ad quemdam episcōpum, dīvitē quidem, sed avārum, cālendis\* Januarii, petēbat aureū numismā nōmine strenæ :

antistēs dixit, hōmīnem insānīre, qui crēderet, tantam pecūniā dāri sibi in strenam. Tum scurra cæpīte flagītāre argentēum nummum ; sed, cū ille dīceret, hoc vīdēri nīmīum sibi, orābat, ut trādēret sibi æreū quadrāntem : sed cū non posset

**A** Jester coming to a certain bishop, rich indeed, but covetous, on the calends of January, asked a golden piece of money in the name of a new year's gift : the prelate said, that the man was mad, who believed, that so much money would be given him for a new year's gift. Then the jester began to beg a silver piece of money ; but when he said, that this seemed too much to him, he prayed, that he would give him a brass farthing ; but when he was not able

\* i. e. The first day of January.

*extorquere hunc ab episcopo, inquit, reverende pater, impertī mē tuā benedictione pro strenuā: tunc episcopus inquit, fili, flecte tuagēnua, ut benedicam tibi. At scurra inquit, ego nō lo tuam tam vīlem benedictionem; etenim si vāleret arēum nummum, profecto nunquam concēderēs eam mihi.*

*to wring this from the bishop, he said, reverend father, bestow me your blessing as a new-year's gift: then the bishop said, son, bend your knees, that I may bless you. But the jester said, I will not have your so mean a blessing; for if it would be worth a brass farthing, certainly you would never give it to me.*

MOR.

*Hæc fabula est conficta contrā eos episcopos & sacerdotes, qui æstimant opes & divitiās pluris, quàm sacra, & mysteria ecclēsiae.*

MOR.

*This fable was contrived for those bishops and priests, who esteem wealth and riches at a higher rate than the sacred rites, and mysteries of the church.*

## F A B L E CXVIII.

*De Upūpā honorātā indignē.*

*Of the Puet honoured undeservedly.*

**F***Erē omnes aves, invitātæ ad nuptias aquilæ, fērēbant indignē, upūpam præferri ceteris, quia esset insignis cōrōnā, & ornāta versicolōribus pennis; cum semper esset solīta vōlitare inter stercōra & sordes.*

**A***lmost all the birds, being invited to the wedding of the eagle, bore it grievously, that the puet was preferred to the rest, because she was conspicuous with a crown, and adorned with various coloured feathers; when always she had been used to nestle among the mud and filth.*

MOR.

*Hæc fabula arguit stultitiam eōrum, qui in honorandis hominibus potius*

MOR.

*This fable reproves the folly of them, who in honouring men rather*

solēant observāre nitōrem are used to regard the splendour  
vestium, & prastantiam of clothes, and excellency  
formæ, quān virtūtes of beauty, than virtues,  
& mōrēs. and morals.

## F A B L E CXIX.

De SACERDOTE &  
PYRIS.

Of the PRIEST and  
the PEARS.

**Q**uidam gulōsussacērdos  
prōficiēscensextrapatri-  
ām, ad nuptiās, ad quas  
fūerat invitātus, rēperit  
acervum pirorum in  
itinēre, quorum attigit  
ne unum quidem; quin stō-  
tiūs hābēns eā ludibriō,  
consersit urīnā; etēnim  
indignābātūr, cōdos hujus-  
mōdi offerri in itinēre,  
qui accēdēbat ad lautas  
epūlas. Sed cū offendisset  
in itinēre quendam  
torrentem itā auctum  
imbribus, ut non pos-  
set transire eum sinē  
pericūlo vitæ, constituit  
rēdire dōmū: autem rē-  
vertens jejūnus fuit oppressus  
tantā famē, ut nisi  
cōmēdisset illā pira, quæ  
conserserat urīnā; cū  
non invēnīret aliūd,  
fūisset extinctus famē.

**A** Certain greedy priest  
going out of his coun-  
try to a wedding, to which  
he had been invited, found  
a heap of pears on  
the road, of which he touched  
not one indeed; but ra-  
ther holding them in derision,  
he sprinkled them with urine; for  
he disdained, that meat of this  
kind should be presented in his journey,  
who was going to a sumptuous  
feast. But when he had found  
on the way a certain  
brook so raised  
by the showers, that he was  
not able to pass over it without  
danger of life, he resolved  
to return home: but re-  
turning fasting he was oppressed  
with so great hunger, that except  
he had eaten those pears, which  
he had sprinkled with urine; when  
he could not find any thing else,  
he would have been dead with hunger.

MOR.

Hæc fabula admōnet,  
nihil esse contemnendum,  
cū nihil sit tam vile &

MOR.

This fable teaches us,  
that nothing is to be despised,  
seeing that nothing is so vile and



abjectum, quod non possit abject, which may not  
aliquando esse usū. sometimes be of use.

---

## F A B L E CXX.

De Porco &amp; Equo.

Of the Hog and the Horse.

**P**ORCUS conspiciens equum bellatoris, qui cataphractus prædibat ad pugnam, inquit, stultē, quod propēras? et enim fortasse morieris in pugna. Cui equus respondit, cultellus adimet vitam tibi, impinguato inter lutum & sordes, cum gesseris nihil dignum laude; verò gloriā comitabitur meam mortem.

MOR.

Hæc fabula innuit, esse honestius occumbere, rebus gestis præclarē, quàm prōtrahere vitam actam turpiter.

**T**HE hog beholding the horse of a warrior, who armed was marching to battle, said, fool, whither do you hasten? for perhaps you will die in the fight. To whom the horse answered, a knife will take life from you, fattened among mud and filth, when you have done nothing worthy of praise; but glory shall accompany my death.

MOR.

This fable hints, that it is more honourable to die, our affairs being conducted successfully, than to lengthen a life spent dishonourably.

---

## F A B L E CXXI.

De Coriario emēntē Pellem  
Ursi nondum capiti à  
Venātore.

Of the Tanner buying the Skin  
of a Bear not yet taken by  
the Huntsman.

**C**ORIARIUS accēdens ad venātorem emit pellem ursi ab eo, & proutulit pecūniam pro eā. Ille dixit,

**T**HE tanner coming to a hunter bought the skin of a bear from him, and offered money for it. He said,

sibi non esse pellem ursi in presentia; ceterum postmodum profecturum venatum, & urso interfec-  
to, pollicetur, se daturum pellem illius ei. Coriarius profectus in sylvam, ascendit altissimam arborem, ut inde prospiceret certamen ursi & venatoris. Venator intrepidus, profectus ad antrum ubi ursus latebat, canibus immissis, compulit illum exire, qui, ictu venatoris evitato, prostravit eum humi. Tunc venator sciens, hanc feram non savire in cadavera, suo anhelitu retento, simulabat se mortuum. Ursus olfaciens, cum deprehenderet illum, nec spirantem naso, nec ore, abcessit. Coriarius, cum perspiceret feram abesse, ac adesse nihil amplius periculi, deducens se ex arbore, & accedens ad venatorem, qui audēbat nondum surgere, monēbat illum, ut surgeret: deinde interrogavit, quid ursus esset locutus ei ad aurem. Cui venator inquit, monuit me, ne vellem deinceps vendere pellem ursi, nisi prius cepē-  
rim eum.

that he had not the skin of a bear at present; but the day after that he would go to hunt, and, a bear being killed, he promises, that he would give the skin of it to him. The tanner having gone into the wood, climbs a very high tree, that thence he might behold the engagement of the bear and the hunter. The hunter unaffrighted, having gone to the cave where the bear lay hid, the dogs being sent in, forced him to go out, who, the blow of the hunter being avoided, prostrated him on the ground. Then the hunter knowing, that his beast did not rage against carcasses, his breath being held, feigned himself dead. The bear smelling, when he discovered him, neither breathing at the nose, nor mouth, went away. The tanner, when he perceived that the beast was gone, and that there was no more danger, letting down himself from the tree, and coming to the hunter, who dared not yet to arise, informed him, that he might arise: then he asked, what the bear had spoken to him in his ear. To whom the hunter said, he advised me, that I should not be willing hereafter to sell the skin of a bear, except I first had taken him.

MOR.

Hæc fabŭla indicat, incerta non habēnda pro certis.

MOR.

This fable shows, that uncertain things are not to be accounted for certain.

## F A B L E CXXII.

De Erēmītā &amp; Mīlitē.

Of the Hermit and the Soldier.

**Q**UIDAM erēmīta, vī sanctissimæ vītæ, hortabatur mīlitem, ut, seculari militiā relicta, quam pauci exercent absque offensā Dēi, & discriminē vītæ, tandem traderet sē quīeti corpōris, & consuleret salutē animæ. Cui mīlēs inquit, pātēr, faciā quod mōnēs; nam est vērū, quōd hoc tempore mīlites neque audent exigere stipendiā, licet sint exigua, neque prædari.

MOR.

Hæc fabŭla indicat, multos renūciāre vitiis, quia illi non possunt exercere illā amplius.

**A** Certain hermit, a man of a most holy life, advised a soldier, that, secular war being left, which few practise without offence to God, and hazard of life, at length he would give himself to quiet of body, and would consult the safety of his soul. To whom the soldier said, father, I will do what you advise; for it is true, that at this time soldiers neither dare to ask wages, though they be small, nor to plunder.

MOR.

This fable shews, that many renounce their vices, because they are not able to practise them longer.

## F A B L E CXXIII.

*De Viro & Uxore bigā-  
mis.*

*Of a Man and Wife twice  
married.*

**Q**uidam vir, suā uxore defunctā, quam valde dilexerat, duxit alterā, & ipsam viduam; quæ assidue objiciebat ei virtutes & fortia facinora prioris mariti: cui, ut referret pār, ipse quoque referebat probatissimos mōrēs, & insignem pudicitiam defunctæ uxoris. Autem quodam diē, irata suo viro, dedit partem caponis, quem coxerat in cœnam utriusque, pauperi pietēti eleemosynam, dicens, do hoc tibi pro animā mei prioris viri; quod maritus audiens, paupere accersito ab eo, dedit reliquum caponis ei, dicens, et ego quoque do hoc tibi pro animā meæ defunctæ uxoris. Sic illi, dum alter cupit nocere alteri, tandem non habuerunt quod cœnarent.

MOR.

Hæc fabula mōnet, non esse pugnandum contra eos, qui possunt vindicare se optime,

**A** Certain man, his wife being dead, whom he very much had loved, married another, and her a widow; who daily objected to him the virtues and valiant actions of her former husband: to whom, that he might return the like, he also related the most approved morals, and remarkable modesty of his dead wife. But on a certain day, being angry with her husband, she gave part of a capon, which she had cooked for the supper of both, to a poor man asking alms, saying, I give this to you for the soul of my former husband; which the husband hearing, the poor man being called by him, gave the rest of the capon to him, saying, and I also give this to you for the soul of my departed wife. Thus they, whilst one desires to hurt the other, at length had not what they might sup on.

MOR.

This fable teaches, that we ought not to fight against those who are able to revenge themselves very well.

## F A B L E CXXIV.

*De LEONE & MURE.**Of the LION and the MOUSE.*

**L**EO, *captus laqueo in sylvā, cū vidēret sē itā irrētūm, ut non posset explicāre se inde, rogāvit mūrem, ut, laqueo abrōso ab eo, liberārēt eum, prōmittens, se non futūrum immēmōrem tanti bēn-ficii; quod cū mus fēcisset promptē, rogāvit leōnem, ut tradēret filiā sibi in uxōrem: leo non abnūit, ut faceret rem gratā suo benefactori. Autem nōva nupta veniēns ad virum, cū non vidēret eum, cāsu pressit illum suo pedē, & contrivit.*

**T**HE lion, *caught in a snare in the wood, when he saw himself so entangled, that he was not able to extricate himself thence, asked the mouse, that, the snare being gnawed by him, he would free him, promising, that he would not be unmindful of so great a kindness which when the mouse had done readily, he asked the lion, that he would give his daughter to him for a wife: the lion did not refuse, that he might do a thing grateful to his benefactor. But the new married lady coming to her husband, when she did not see him, by chance trod him with her foot, and bruised him.*

MOR.

*Hæc fabula indicat, matrimonia & cætēra consortia imprōbānda, quæ contrahuntur ab impārībūs.*

MOR.

*This fable shews, that marriages and other alliances are to be condemned, which are contracted by unequal persons.*

## F A B L E CXXV.

*De ULMO & SILERE.**Of the ELM and OSIER.*

**U**LMus *nāta in ripā flūminis irridēbat siler proximum sibi, ut debile, & infirmum,*

**A**Nelm, *which grew on the bank of a river, laughed at an osier next to him, as weak and infirm,*

*quod flecteretur ad omnem vel levissimum impetum undarum; autem extollēbat suam firmitatem & robur magnificis verbis; quod inconcussa pertulerat assiduos impetus annis multos annos. Autem ulmus tandem perfracta maximā violentiā undarum, trahēbatur ab aquis: cui siler rīdens, inquit, vicīna, cur desēris me? ubi nunc est tua fortitudo?*

MOR.

*Fabūla indicat eos esse sapientiōres, qui cēdunt potentiōribus, quā[m] illi qui volētes resistere superantur turpiter.*

*because it was bent at every even the slightest force of the waters; but she extolled her own steadiness and strength with mighty words; because unshook she had bore the daily attacks of the river many years. But the elm at last being broken by the very great violence of the waters, was drawn along by the waters: to which the osier laughing, said, neighbour, why do you forsake me? where now is your fortitude?*

MOR.

*The fable shews that those are more wise, who yield to themore powerful, than they, who, willing to resist are overcome dishonourably.*

## F A B L E CXXVI.

*De Cerā appetente Duritiem.*

*Of the Wax desiring Hardness.*

**C**ERA ingemiscēbat, sēesse mollem, & procreūtā penetrābilem cuicunque levissimo icūi. Autem vidēns latēres factos ex luto, molliōres multō; sē pervēnisse in tantam duritiem calōre ignis; ut perdurārent multa secūla, jecit se in ignem, ut consēqueretur eandem duritiem; sed statim, liquēfacta in igne, est consumpta.

**T**HE wax grieved, that it was soft and formed by nature penetrable by every the lightest blow. But seeing the bricks made of clay, softer by far, that they came to so great hardness by the heat of the fire, so that they would last many ages, it cast itself into the fire, that it might obtain the same hardness; but instantly, being melted in the fire, it was consumed.

MOR.

MOR.

Hæc fabula admōnet,  
ne appetāmus, quod  
est dēnegatum nobis a na-  
turā.

This fable advises us,  
not to desire that, which  
has been denied us by na-  
ture.

## F A B L E CXXVII.

De Agricōlā affectante  
Militiam,  
& Mercatūram.

Of the Farmer earnestly  
desiring War,  
and Merchandise.

QUIDAM agricōla ferebat  
ægre, se assidūēvolvère  
terram, nec pervenire ad  
magnas divitias suis per-  
petuīs laboribus; cū vī-  
deret nonnullos milites, qui  
itā auxerant rem  
bello, ut incēderent bene  
induti, & nutriti lautis  
epulis, agerent beatam  
vitam. Igītur, suis ovibus  
venditis cum capris ac  
bōbus, emit equos &  
arma, & profectus est in  
militiam; ubi, cū esset  
fugnatum male à suo im-  
peratore, non solum perdidit  
quæ habebat, sed etiā  
recepit multa vulnera.  
Quare, militiā dam-  
natā, statuit exercere  
mercatūram, ut in quā  
existimābāt esse majus  
lucrum, & minorem  
laborem. Igītur, prædiis  
venditis, cū implēvisset  
navim mercibus, cepserat  
navigare; sed, cū esset

A Certain farmer bore it  
hard, that he daily stirred  
the earth, nor arrived at  
great riches by his con-  
tinual labours; when he  
saw some soldiers, who  
so had augmented their estate  
in the war, that they went well  
clothed, and, fed with sumptuous  
victuals, led a happy  
life. Therefore, his sheep  
being sold with his goats and  
oxen, he bought horses and  
arms, and went into  
the war; where, when it had been  
fought unsuccessfully by his ge-  
neral, he not only lost  
the things which he had, but also  
received many wounds.  
Wherefore, war being con-  
demned, he resolved to practise  
merchandise as being that in which  
he thought there was greater  
gain and less  
labour. Therefore, his farms  
being sold, when he had filled  
a ship with wares, he had begun  
to sail; but, when he was

in alto, magnā tempestāte  
cōortā, navis submersa est,  
& ipse cum cæteris, qui  
erant in eā, omnes perire  
ad unum.

in the deep, a great tempest  
having arisen, the ship was sunk,  
and himself with the rest, who  
were in it, all perished  
to one.

MOR.

Hæc fabula admōnet,  
quemlibet debere esse con-  
tentum suā sorte, cum  
miseria sit parata ubique.

MOR.

This fable teaches,  
that every one ought to be con-  
tent with his own lot, seeing  
misery is ready every where.

### F A B L E CXXVIII.

De ASINO & SCURRA.

Of the Ass and the JESTER.

**A** Sinus fērens indignē,  
quendam scurram  
honorari amicis pulchris  
vestibus, quia edebat magnos  
sonos ventris, accessit ad  
magistratus, pētens ne vel-  
lent honorare se minūs,  
quā scurram; et cum  
magistratus admirantes  
interrogarent, cur dūceret se  
ita dignum honore, inquit,  
quia emitto majores crepi-  
tus ventris, quā scurra, &  
eos absque fœtore.

**T**HE ass bearing it unkindly,  
that a certain jester  
was honoured and clothed in fair  
garments, because he produced great  
noises of his belly, went to  
the magistrates, desiring that they  
would not honour him less,  
than the jester; and when  
the magistrates admiring  
asked, why he thought himself  
so worthy of honour, he said,  
because I send forth greater noi-  
ses of my belly, than the jester, and  
those without stink.

MOR.

Hæc fabula arguit eos,  
qui profundunt suas pe-  
cūnias in levissimis rebus.

MOR.

This fable reproves those,  
who lay out their e-  
states on the most trifling things.



## F A B L E CXXIX.

*De Amne lacescente suum  
Fontem Conviciis.*

*Of the River provoking his  
Spring with Reproaches.*

**Q**UIDAM amnis lacēs-  
sēbat suum fontem  
conviciis, ut inērtē, quōd  
stāret immōbīlis, nec habēre  
ullos pisces, autem com-  
mendābat sē plurimū, quōd  
creāret optīmōs piscēs,  
& serperet per valles  
blando murmurē.  
Fons indignātus in amnem,  
vellit ingrātum, reprēssit  
undas. Tunc amnis, prī-  
vātus & piscibus &  
dulci sōnō, evānuit.

**A** Certain river prō-  
voked his spring  
with reproaches as sluggish, because  
it stood immoveable, nor had  
any fish, but com-  
mended himself very much,  
because he bred the best fishes,  
and crept through the vallies  
with a pleasant noise.  
The spring angry at the river,  
as ungrateful, kept back  
its waters. Then the river, de-  
prived both of the fishes and  
the delightful noise, vanished away.

MOR.

Hæc fabula nōtat eos,  
qui arrogant bona,  
quæ agunt, sibi,  
& non attribuant Deo,  
à quo, ceu à largo  
fonte, nostra bona prō-  
cēdunt.

MOR.

This fable censures those,  
who arrogate the good things,  
which they do, to themselves,  
and do not ascribe them to God,  
from whom, as from a large  
fountain, our good things pro-  
ceed.

## F A B L E CXXX.

*De maligno Vīro &  
Dēmōnē.*

*Of the wicked Man and  
the Devil.*

**Q**UIDAM mālīgnus vir,  
cūm perpetrāvisset  
plurīmā scēlēra, & sæpius  
captus, & conclusus carcēre,  
tēnerētur arctissimē

**A** Certain wicked man,  
when he had committed  
many wickednesses, and often  
being caught, and shut in prison,  
was kept very closely

*pervigili custodiâ, implorabat auxilium dæmonis, qui sæpienimero affuit illi, & liberavit eum è multis periculis. Tandem dæmon apparuit ei iterum depresso, & imploranti solum auxilium, habens magnum fascem calcëorum pertusorum super humeros, dicens, amice, non possum esse auxilio tibi amplius; etenim peragravi tot loca pro liberando te, ut contriverim omnes hos calcëos, & etiam nulla pecunia superest mihi, quâ valëam comparare alios; quare peribis.*

MOR.

*Hæc fabula admonet, ne existimemus nostra peccata fore semper impunita.*

*with a watchful guard, implored the help of the devil, who oftentimes helped him, and delivered him out of many dangers. At length the devil appeared to him again taken, and imploring the usual help, having a great bundle of shoes worn out upon his shoulders, saying, friend, I am not able to be a help to you longer; for I have travelled through so many places for delivering you that I have worn out all these shoes, and moreover no money remains to me, with which I may be able to purchase others; wherefore you shall perish.*

MOR.

*This fable advises us, not to think that our sins will be always unpunished.*

## F A B L E CXXXI.

*De Avibus volentibus eligere plures Reges.*

*Of the Birds being willing to choose more Kings.*

**A**VES consultabant de eligendis pluribus regibus, cum aquila sola non posset regere tantos greges volucrum, & fecissent satis voto, nidesitissent à consilio, mōnitu cornicis, quæ, cūn causâ interrogabatur,

**T**HE birds were consulting about choosing more kings seeing the eagle alone was not able to rule so great flocks of birds, and they would have acted up to their wish, unless they had desisted from the design, by the advice of the crow, who, when the cause was asked,

cur non dūceret plūres  
rēges cūgēndos, inquit,  
quā multi sacci implentur  
difficiliūs, quā unus.

MOR.

Hæc fabūla docet esse  
longē mēliūs gūbernāri ab  
unō, quā a multis prin-  
cipibus.

why she did not think that more  
kings were to be chosen, said,  
because many bags are filled  
with more difficulty, than one.

MOR.

This fable shews that it is  
far better to be governed by  
one, than by many prin-  
ces.

F A B L E CXXXII.

De Muliere, quæ dicēbat,  
sē velle mōri p̄ra  
suo Virō.

A Woman, who said,  
that she was willing to die for  
her Husband.

QUædam matrōna, ad-  
mōdum p̄dīca &  
amantissima viri, fērebāt  
agrē, mārītum detinē-  
ri adversā valetūdīne; la-  
mentābātur, ingemiscēbat,  
& ut testārētur suum  
amōrem in virum, rōgābat  
mortem, ut, si esset erep-  
tūra marītum sibi,  
pōtiūs vellet occidēre sē,  
quā illum. Inter hæc  
verbā, cernit mortem venī-  
entem horribilī aspectu,  
timōre cujus perter-  
rita, & jam p̄nitens sui  
vōti, inquit, ego non sum,  
quem p̄tis; jacet in  
lecto, quem venīsti  
occīsūra.

A Certain matron, ve-  
ry chaste and  
very fond of her husband, bore it  
ill, that her husband was kept  
down by bad health: she la-  
mented, she groaned  
and, that she might testify her  
love to her husband, she request-  
ed death, that, if he was about to  
snatch her husband from her,  
he rather would kill herself,  
than him. Amidst these  
words, she beholds death co-  
ming with a horrible aspect,  
with the fear of which being af-  
frighted, and now repenting of her  
wish, she said, I am not he,  
whom you are seeking; he lies in  
the bed, whom you have come  
with a design to kill.

MOR.

Hæc fabula indicat, neminem esse adeo amantem amici, qui non malit esse bene sibi, quam alteri.

MOR.

This fable shews, that no one is so much the lover of a friend, who would not rather wish to be well himself, than another.

## F A B L E CXXXIII.

*De Adolescente cānente, in Funere Matris.*

*Of the young Man singing at the Funeral of his Mother.*

**Q**uidam vir prosequēbatur defunctam uxorem, quæ efferebatur ad sepulchrum lachrymis & flētibus; verò ejus filius cānebat, qui, cum increpāretur à patre, ut amēns, qui cantāret in funere matris, cum debēret esse mæstus, & fiere unā secum, inquit, mi pater, si conduxisti sacerdotes ut cānerent, cur irascēris mihi concinēti gratis? Cui pater inquit, tuum officium, & sacerdotum, non est idem.

Certain man followed his dead wife, who was carried to the grave with tears and weefings; but his son was singing, who, when he was checked by his father, as mad, who could sing at the burial of a mother, when he ought to be sad, and to weep along with him, said, my father, if you have hired priests to sing, why are you angry with me singing without hire? To whom the father said, your office, and that of the priests, is not the same.

MOR.

Hæc fabula indicat, omnia non esse decora omnibus.

MOR.

This fable shews, that all things are not decent for all men.

## F A B L E CXXXIV.

*De zelotypo Virō, qui dēderat Uxorē custodiendam.*

*Of the jealous Man, who had given his Wife to be guarded.*

**Z**Elotypus vir dēderat uxorem, quam compererat vivere parā pudicē, cuidam amico, cui fidēret plurimū, custodiendam, pollicitus ingentem pecuniā, si observaret eam itā diligētē, ut nullo mōdō violāret conjugalem copulam. At ille, ubi expertus esset hanc custodiā nimis difficilem aliquot dies, & comperisset suum ingenium vinci versutiā mulieris, accēdens ad maritum, dixit, se nolle gēre hanc tam dūram provinciam amplius; quādoquidem ne Argus quidem, qui fuit tōtus oculātus, posset custodire impudicā mulierem: addidit fratērēā, si sit necesse, se malle dēferre saccum plēnum pulcibus in pratum quotīdie intēgro anno, & sacco solūto, pascere eos inter herbas, & vespere redūcere omnes dōmum, quā servāre impudicā mulierem unō diē.

MOR.

*Hæc fātūla indicat, nullos custōdes esse ita diligētes,*

**A** Jealous man had given his wife, whom he had found to live but little chaste, to a certain friend, to whom he could trust very much, to be guarded, having promised much money if he would watch her diligently, that by no mōd she could violate the conjugal tie. But he, when he had experienced this charge too difficult some days, and had found that his art was overcome by the craftiness of the woman, going to the husband, said, that he was unwilling to manage this so hard a task longer; seeing that not Argus indeed, who was all eyes, would be able to guard an unchaste woman: he added moreover, if it was necessary, that he would rather carry down a sack full of fleas into a meadow every day for a whole year, and, the sack being loosed, to feed them among the grass, and in the evening to bring them back all home, than to watch an unchaste woman one day.

MOR.

*This fable shews, that no guards are so diligent,*

qui vālēant custōdīre who can be able to keep  
 impūdicas muliērēs. unchaste women.

## F A B L E CXXXV.

De Vīro hēcūsante Cly-  
 stērēs.

Of the Man refusing Cly-  
 sters.

Quidam vīr, Germānus  
 natiōne, admōdum dīvēs,  
 agrōtābat; ad curandum  
 quem plūrēs medīci  
 accēssērunt, (et enim muscæ  
 convōlant catervatim ad  
 mel) unus quōrum dīcēbat  
 inter cætēra, esse  
 opus clystēribus, si vel-  
 let convalescēre; quod  
 cū vir audīret, insuētus  
 medicīnæ hujusmōdi, per-  
 cītus furōre, jūbet  
 medīcos ējci  
 dōmō, dīcens, eos  
 esse insanos, qui, cū  
 caput dōleret, vellent  
 medēri podicem.

A Certain man, a German  
 by nation, very rich,  
 was sick; to cure  
 many physicians  
 (for the flies  
 in heaps to  
 honey) one of whom said  
 among other things, that there was  
 need of clysters, if he wish-  
 ed to recover; which  
 when the man heard, unaccustomed  
 to medicine of this kind, mo-  
 ved with anger, he commands  
 the physicians to be cast out  
 of his house, saying, that they  
 were mad, who, when  
 the head was pained, were willing  
 to cure the breech.

Mor.

Hæc fabūla indicat,  
 omnia, quamvis salūtaria,  
 vidēri & aspēra & obfū-  
 tūra insuētis & inex-  
 pērtis.

Mor.

This fable shews,  
 that all things, though salutary  
 seem both rough and hurt-  
 ful to the unaccustomed and inex-  
 periented.

## F A B L E CXXXVI.

*De Asinō agrōtāntē, &  
Lūpis vīsītāntibus eum.*

*Of the Ass falling sick, and  
the Wolves visiting him.*

**A**SINUS agrōtābat, & sūma exivērat, eum mōritūrum cītō; igitur, cūm lūpi vēnīssent ad vīsendum eum, & pētērent à filiō, quomōdo ejus pāter vālēret, ille respondit per rimulam ostii, meliūs, quā velleētis.

**T**HE ass was sick, and the same had gone out, that he would die quickly; therefore, when the wolves had come to visit him, and were asking of the son, how his father did, he answered them through the chink of the door, better, than ye would wish him.

MOR.

Hæc fabula indicat, quod multi fingunt ferre mortem aliorum cum molestiā, quos tamen cupiunt intērire celēritēr.

MOR.

This fable shews, that many pretend to bear the death of others with trouble, whom yet they desire to die quickly.

## F A B L E CXXXVII.

*De Nūce, Asino, &  
Muliere.*

*Of the Nut-tree, the Ass, and  
the Woman.*

**Q**UÆDAM mūlier interrogābātnūcem, nascentem sēcus viam, quæ impētēbātur saxis à populo prætēreūnte, quare esset itā amēns, ut quod plūribus & majōribus verberibus caderētur, eō plūrēs & prāstantiōres fructūs procreāret? Cui inquit, esne immēmor proverbii

**A** Certain woman asked a nut-tree, growing nigh the way, which was beaten with stones by the people passing by, why it was so mad, that with the more and larger strokes it was lashed, the more and better fruits it would bear? To whom it said, are you unmindful of the proverb

*dīcentīs ita nux, asīnus, & mulier, sunt ligāti simīlī lēgē. Hæc tria faciunt nīl rectē, si verbēra cessant.*

*saying thus, a walnut-tree, an ass, and a woman, are bound by a similar law. These three do nothing rightly, if stripes cease.*

MOR.

*Hæc fabūla indicat, hominēs sæpē solēre confodere se propriis jaculīs.*

MOR.

*This fable shews, that men often are used to wound themselves with their own darts.*

### F A B L E CXXXVIII.

*De Asīno, non invēniēte  
Fīnem Lābōrum.*

*Of the Ass, not finding  
the End of his Labours.*

**A**SINUS angēbātur plūrimūm hyberno tempore quod afficeretur nimio frigore, & habēret dūrum victum palearum; quare optabat vernam temperiem, & teneras herbas. Sed cū ver advēnisset, & cōgeretur à domino, qui erat figūlus, deferre argillam in arēam, & lignum ad fornācem, & inde latēres & tēgūlas ad diversa loca; pertæsus vērīs, in quo tōlerābat tot lābōres, spērābat æstātem, ut dominus impēditus messe pātērēt eum quiescere; sed tunc quoque, cū compelleretur ferre messes in arēam, & inde tritūcum dōmum, nec esset locus

**T**HE ass was grieved very much in winter time, that he was affected with too much cold, and had hard food of chaff; wherefore he desired the spring season, and the tender grass. But when spring had come, and he was compelled by his master, who was a potter, to carry wood to the furnace, and clay into the yard, and thence bricks and tiles to diverse places; tired of the spring, in which he suffered so many labours, he hoped for summer, that the master being hindered by the harvest would suffer him to rest; but then also, when he was compelled to carry the corn into the barn, and thence the wheat home, nor was there time



quîeti sibi; saltem sperabat  
autumnum fore finem  
labôrum: sed, cum ne  
tunc quôque cerneret finem  
mâlorum, cum quotidie  
vînum, poma, & lignum  
essent portanda; rursus  
efflagitabat nivem &  
glaciem hyemis, ut tunc,  
saltem, aliqua requies con-  
cederetur sibi à tantis  
labôribus.

MOR.

Hæc fabula indicat,  
esse nulla tempora præsen-  
tis vitæ, quæ non sunt sub-  
jecta perpétuis labôribus.

for rest to him; at least he hoped  
that autumn would be the end  
of his labours: but, when not  
then indeed he perceived an end  
of evils, seeing daily  
that wine, apples, and wood  
were to be carried; again  
he desired the snow and  
ice of winter, that then,  
at least, some rest might be  
granted to him from so great  
labours.

MOR.

This fable shews,  
that there are no times of the pre-  
sent life, which are not sub-  
ject to perpetual labours.

## F A B L E CXXXIX.

De Mûre, qui vôlebat  
contrahere Amicitiam cum  
Fele.

Of the Mouse, who desired  
to contract a Friendship with  
the Cat.

COMPLURES mûrës, com-  
môrantes in cavo  
hariëtis, contemplabantur  
fêlem, quæ incumbêbat in  
tabulato, capite  
dēmisso, & tristi vultu.  
Tunc unus ex iis inquit, hoc  
animal videtur admôdum  
benignum, & mite;  
et enim præfert quandam  
sanctimôniam ipso vultu;  
vôlo allôqui ipsam,  
& nectere indissolubilem  
amicitiam cum eâ; quæ  
cum dixisset, & accessis-

MANY mice, lod-  
ging in the hollow  
of a wall, espied  
a cat, who lay on  
the boarded floor, with her head  
hung down, and a sad countenance.  
Then one of them said, this  
animal seems very  
kind and mild;  
for she shews a certain  
sanctity in her very countenance;  
I will speak to her,  
and knit a stable  
friendship with her; which  
when he had said, and had aspi-

set propius, erat captus,  
& dilaceratus à fēle.  
Tunc ceteri, vidētes hoc,  
aiēbant sēcum, prōfētō  
non est crēdendum tēmērē  
vultui.

approached nearer, he was caught,  
and torn to pieces by the cat.  
Then the rest, seeing this,  
said with themselves, truly  
we ought not to trust rashly  
to the countenance.

MOR.

Hæc fabūla innūit,  
hōmīnēs non esse iudicandos  
ē vultu, sed ex opēribus;  
cūm atrōces lūpi sæpe  
dēstīnēscant sub ovīnā pelle.

MOR.

This fable hints,  
that men are not to be judged  
by the countenance, but by works;  
seeing fierce wolves often  
lie hid under a sheep's skin.

## F A B L E CXL.

*De Asino, qui serviebat  
ingrato Hero.*

*Of the Ass, who was serving  
an ungrateful Master.*

**A**SINUS, qui serviverat  
ingrato hero multos  
annos inoffenso pede,  
semel, ut fit, dum esset  
pressus gravi sarcina, &  
incederet salebrosa via,  
recidebat sub onere. Tum  
implacabilis dominus com-  
pellebat eum surgere multis  
verberibus, nuncupans  
ignavum & pigrum animal.  
At miser asinus dicebat  
secum, inter hæc verbera,  
infelix ego, qui sortitus sum  
tam ingratum herum! Nam  
quomodo serviverim ei multo  
tempore sine offensa, tamen  
non compensat hoc unum  
delictum meis tot prius  
beneficiis.

**T**HE ass, who had served  
an ungrateful master many  
years with an inoffensive foot,  
once, as it happens, whilst he was  
pressed with a heavy load, and  
was going on an uneven road  
fell under the burden. Then  
the implacable master com-  
pelled him to rise with many  
stripes calling him  
a lazy and dull animal.  
But the miserable ass said  
with himself, among these stripes,  
unhappy I, who have gotten  
so ungrateful a master! For  
though I have served him a long  
time without offence, yet  
he does not weigh this one  
fault with my so many ancient  
kindnesses.

MOR.

Hæc fabûla conficta est in eos, qui, immemôres beneficiôrum collâtôrum sibi prosëquuntur etiam minimam offensam sui benëfactôris in sē atroci pænâ.

MOR.

This fable was invented for those, who, unmindful of kindnesses conferred on them, punish even the least offence of their benefactor against themselves with severe punishment.

## F A B L E CXLI.

De Lÿpō, suadente Histrici, ut depōneret sua Tela.

Of the Wolf, persuading the Porcupine, that she would lay down her Darts.

**L**UPUS æsuriens intendērat animum in histricem, quam tamēn non audēbat invādere, quia erat munīta undēque sagittis. Autem astutiā excōgitatā perdendi eam, cepit suadere illi, nē portaret tantum onūs telôrum tergo tempore pæcis, quandôquidē sagittarii non portarent aliquid, nisi cū tempus prælii instaret: cui histrix inquit, est crēdendum semper esse tempus præliandi adversus lÿpum.

**T**HE wolf hungering had bent his mind upon the porcupine, which nevertheless he dared not to attack, because she was fortified every where with darts. But a trick being devised of destroying her, he began to persuade her, that she would not carry so great a burden of darts on her back in time of peace, seeing the archers did not carry any thing, except when the time of battle was near: to whom the porcupine said, I ought to believe always that there is a time of fighting against a wolf.

MOR.

Hæc fabûla innūit, sapientem virum oportere semper esse munītum adversus fraudes inimicôrum, & hostium.

MOR.

This fable hints, that a wise man ought always to be fortified against the deceits of enemies, and foes.

## F A B L E CXLII.

*De MURE liberante  
MILVUM.*

*Of the MOUSE freeing  
the KITE.*

**M***MUS, conspīcātus milvum inſpīcītum laqueō aucūpis, miſērtus eſt avīs, quamvis inimīca ſibi; vincūlisque abrōsis dentibus, fēcit viam ſibi evōlandi. Milvus, immēmōr tanti benēficii, ubi vīdit ſe ſōlūtum, corripīens mūrem ſuſpīcāntem nīl tāle, lācerāvit unguibus, & roſtro.*

**T***HE mouse, having eſpied the kite entangled in the ſnare of the fowler, pitied the bird, though hoſtile to him, and the bands being gnawed with his teeth, he made a way for him of flying out. The kite, unmindful of ſo great kindneſs, when he ſaw himſelf looſed, ſeizing the mouse ſuſpecting no ſuch thing, tore him with his claws, and bill.*

*MOR.*

*Hæc fabūla indicat, malignos virōs ſōlvere repēdere gratias hujus mōdi ſuis benefactoribus.*

*MOR.*

*This fable ſhews, that wicked men are uſed to repay thanks of this kind to their benefactors.*

## F A B L E CXLIII.

*De Cochleā pētēntē à Jōvē,  
ut pōſſet ferre  
ſuam dōmum ſēcum.*

*Of the Snail deſiring of Jupiter,  
that ſhe might be able to carry  
her houſe with her.*

**C***UM Jupiter, ab ex-  
ordio mundi,  
ēlargīrētur ſingūlis animā-  
tibus mūnēra, quæ peti-  
iſſent, cochleā petiit  
ab eo, ut poſſet  
circumferre ſuam dēmum.  
Interrogāta à Jove, quare  
expoſcēret tāle mēnus ab*

**W***HEN Jupiter, from the be-  
ginning of the world,  
beſtowed on all the ani-  
mals the gifts, which they  
had deſired, the ſnail deſired  
of him that ſhe might be able  
to carry about her houſe.  
Being aſked by Jupiter, why  
ſhe aſked ſuch a gift from*

eo, quod fütürum erat  
grävè, & molestum illi,  
inquit, mälö ferre tam  
grave onus *perpētūō*, quàm  
non posse vitäre malum  
vicīnum, cūm mihī libūerit.

him, which would be  
heavy, and troublesome to her,  
she said, I choose rather to bear so  
heavy a burden *perpetually*, than  
not to be able to avoid a bad  
neighbour, when I please.

MOR.

Hæc fabūla indicat,  
*vicinitatem* mälörum  
fūgiendam omni incom-  
mōdō.

MOR.

This fable shews,  
that the neighborhood of bad men  
is to be avoided with every inco-  
venience.

## F A B L E CXLIV.

*De Herinaceo ejicientē  
Vipëram hospitem.*

*Of the Hedge-Hog, casting out  
the Viper her landlady.*

**H**Erinacëus, *presentiens*  
hyëmëm adventäre,  
rogävit vipëram, ut concē-  
deret locum sibi in suā  
cavernā adversus vim  
frīgōris; quod cūm illā  
fēcisset, herinaceus, *pervol-*  
*vens* se huc atque illūc,  
pungēbat vipëram acu-  
minē spinārū, & torquēbat  
vehēmënter; illā vidēns se  
mälē tractātam quando  
suscepit herinacëum hospī-  
tiō, orābāt eum blandis  
verbis, ut exirēt,  
cūm locūs esset nimis  
angustus duōbus. Cui  
herinaceus inquit, ex-  
eat, qui nēquit manēre  
hīc; quare vipëra sen-  
ticus, non esse locum

**T**HE hedge-hog, *perceiving*  
the winter to approach,  
asked the viper, that she would  
grant room to him in her  
cavern against the violence  
of the cold; which when she  
had done, the hedge-hog, roll-  
ing himself hither and thither,  
pricked the viper with the sharp-  
ness of his darts, and tormented her  
exceedingly, she seeing herself  
ill treated, when  
she received the hedge-hog in lod-  
ging, entreated him with fair  
words, that he would go out,  
seeing the place was too  
narrow for two. To whom  
the hedge-hog said, let him  
go out, who cannot stay  
here; wherefore the viper *per-*  
*ceiving*, that there was not room

sibi ibi, cessit illinc for her there, departed thence-  
ex hospitio. out of her lodging.

MOR.

Hæc fabula indicat, eos  
non esse admittendos in con-  
sortium, qui possunt ejicere  
nos.

MOR.

This fable shews, that they  
are not to be admitted into fel-  
lowship, who are able to cast us  
out.

## F A B L E CXLV.

De quodam Agricola &  
Poeta.

Of a certain Farmer and  
a Poet.

**Q**UIDAM agricola accē-  
dens ad poetam, cujus  
agros colēbat, cum offen-  
disset eum solum inter librōs,  
interrogabat eum quo  
facto posset vivere solus?  
Cui ille inquit, tantum  
cæpi esse solus, postquam  
advēnisti huc.

**A** Certain farmer co-  
ming to a poet, whose  
fields he ploughed, when he had  
found him alone among his books,  
asked him by what  
way he was able to live so solitary.  
To whom he said, I only  
began to be solitary, since  
you came hither.

MOR.

Hæc fabula indicat,  
eruditos viros, qui conti-  
nūo stipantur turbā  
doctissimorum virorum,  
tunc esse solos, cum fuerint  
inter illiteratos hominēs.

MOR.

This fable shews,  
that learned men, who conti-  
nually are thronged with a crowd  
of the most learned men,  
then are alone, when they are  
among illiterate persons.

## F A B L E CXLVI.

*De Lūpō, indūto pelle  
Ovis, qui dēvorābāt  
Grēgem.*

*Of the Wolf, clothed with the skin  
of a Sheep, who devoured  
the Flock.*

**L**Upūs, indūtus pelle  
ovis, immiscuit se  
grēgi ovium, &  
quotidie occidebat aliquam  
ex eis: quod cum pa-  
stor animadvertisset, suspen-  
dit illum in altissimā  
arbore. Autem ceteris  
pastoribus interrogantibus,  
cur suspendisset ovem,  
aiēbāt, quidē pellis est  
ovis, ut vidētis; autem  
opēra erānt lūpī.

**A** Wolf, clothed with the skin  
of a sheep, mixed himself  
with a flock of sheep, and  
daily killed some  
of them: which when the shep-  
herd had observed, he hang-  
ed him on a very high  
tree. But the other  
shepherds enquiring,  
why he had hung a sheep,  
he said, indeed the skin is  
a sheep's, as you see; but  
the works were a wolf's.

MOR.

Hæc fabula indicat,  
hōmīnēs non esse iudican-  
dos ex habitu; sed ex  
opēribus; quoniam multi  
faciunt opēra lūpīna sub  
vestimentis ovium.

MOR.

This fable shews,  
that men are not to be judg-  
ed by their dress, but by  
their works; because many  
do the works of wolves under  
the garments of sheep.

## F A B L E CXLVII.

*De CANE occidente OVES  
sui Domini.*

*Of the DOG killing the SHEEP  
of his Master.*

**Q**uidam pastor dederat  
suas ovēs cāni custō-  
diendas, pascens illum  
optimis cībīs. At ille sæpe  
occidebat aliquam ovem;  
quod cum pastor animad-

**A** Certain shepherd had given  
his sheep to his dog to be  
kept, feeding him  
with the best meats. But he often  
killed some sheep;  
which when the shepherd had ob-

vertisset, cāpiens cānem,  
 vōlēbat occidēre eum.  
 Cui cānis inquit, quare  
 cūpis p̄cidēre me?  
 Sum ūnus ex tuis domesticis;  
 potius int̄fici lūpum, qui  
 continūo insidiātur tuo  
 ovīli. Imō, inquit pa-  
 stor, p̄sto te māgis dignum  
 morte, quā lūpum: etenim  
 ille prōfitetur se meum  
 hostem pālā; verò tu, sub  
 specīe amicitīe, quotidie  
 imminuis meum grēgem.

MOR.

Hæc fabūla indicat, eos  
 esse pūniēdos longē magis,  
 qui lādunt nos sub specīe  
 amicitīe, quā qui prō-  
 fitentur sē nostros inimicos  
 pālā.

served, catching the dog,  
 he designed to kill him.  
 To whom the dog said, wherefore  
 do you desire to destroy me?  
 I am one of your domestics;  
 rather slay the wolf, who  
 continually lies in wait for your  
 sheepfold. Nay, says the shep-  
 herd, I think that you are more worthy  
 of death, than the wolf: for  
 he professes himself my  
 enemy openly; but you, under  
 the show of friendship, daily  
 diminish my flock.

MOR.

This fable shews, that they  
 are to be punished far more,  
 who hurt us under the show  
 of friendship, than they who pro-  
 fess themselves our enemies  
 openly.

## F A B L E CXLVIII.

De ARIETE pugnāntē cum  
 TAURO.

Of the RAM fighting with  
 the BULL.

ERAT quidam ariēs  
 inter oves, qui  
 habēbat tam firmum cāput  
 & cornūa, ut statim &  
 facīle superāret ceteros  
 arietēs; quāre cū invēnīret  
 nullum arietem amplius,  
 qui auderet obsistere sibi  
 occurrenti, elātus  
 crebris victoriis, ausus est  
 provocāre taurum ad pug-  
 nam; sed primo congressu,

THERE was a certain ram,  
 among the sheep, who  
 had so strong a head  
 and horns, that instantly and  
 easily he could overcome the other  
 rams; wherefore when he found  
 no ram any longer,  
 who dared to withstand him  
 running against him, puffed up  
 with frequent victories, he dared  
 to challenge a bull to bat-  
 tle; but at the first attack,



*cum* ārīetāvisset *in* when he had butted against  
*frontem tauri*, est rēper- the forehead of the bull, he was  
*cussus tam atrōci ictu*, struck back with so cruel a blow,  
*ut, fērē mōriēns, dīcēret* that, almost dying, he said  
*hæc, stultus ego!* these words, fool that I am!  
*quid ēgi?* what have I done? *Cur ausus sum* why have I dared  
*lācessēre tam pōtentem ad-* to provoke so powerful an ad-  
*versārium, cui natūra* versary, to whom nature  
*creāvīt me impārem?* hath created me unequal?

MOR.

*Hæc fabūla* indicat, non  
*esse certandum cum*  
*pōtentiōribus.*

MOR.

This fable shews, that we  
 must not contend with  
 those who are more powerful.

## F A B L E CXLIX.

*De Aquilā rāpīente Filios*  
*Cunīcūli.*

*Of the Eagle snatching the Young*  
*of the Coney.*

**A**QUILA, nīdūlāta in  
*altissimā arbore, ra-*  
*piērat filios cunīcūli,*  
*qui nascēbātur non longē*  
*illinc, in prādam suōrum*  
*pullōrum; quam cunī-*  
*cūlus orābat blandis verbis,*  
*ut dignārētur restituere*  
*suos filiōs sibi; at illa,*  
*arbitrans eum esse pusillum*  
*& terrēstre animal,*  
*dīlacērābat eos ungūibus,*  
*quos apponēbat suis pullis*  
*epulāndos in conspectu*  
*matris: tunc cunīcūlus,*  
*commētus morte suōrum*  
*filiōrum, haud permīsit*  
*hanc injūriam abire impu-*  
*nītam; et enīm effōdit*  
*arborem, radicītus, quæ*

**T**HE eagle, having built a nest in  
 a very high tree, had snatch-  
 ed away the young of the coney,  
 who was fed not far  
 from thence, for the prey of her  
 young; whom the co-  
 ney besought with fair words,  
 that she would condescend to restore  
 her young to her; but she,  
 supposing him to be a little  
 and earthly animal,  
 tore them with her talons,  
 which she set before her young  
 to eat in the sight  
 of the dam: then the coney,  
 moved at the death of his  
 young, permitted not  
 this injury to go unpunish-  
 ed; for he dug up  
 the tree by the roots, which

sustinēbat nūlum quæ  
*firōcīdēns* lēvi impulsu  
 ventōrum, dejēcit  
 pullos aquīlæ, adhuc imflū-  
*mes*, in hūmum, qui,  
*depasti* à fēris, præ-  
 būerunt solatium doloris  
*cunicūlo*.

sustained the nest, which  
 falling with a light blast  
 of the winds, threw down  
 the young of the eagle, as yet un-  
 fledged, upon the ground, who,  
 being eaten up by the wild beasts, af-  
 forded comfort of grief  
 to the coney.

MOR.

Hæc fabūla indicat, ne-  
 mīnem frētum suā potentiā  
*debēre* despīcere imbecilliores,  
 cūm aliquando infirmiores  
*ulciscantur* injūrias poten-  
 tiorum.

MOR.

This fable shews, that no  
 man relying on his own power  
 ought to despise the weaker,  
 seeing that sometimes the weaker  
 revenge the injuries of the more  
 powerful.

## F A B L E CL.

*De Lupo, pisce Fluvii,  
 affectante Regnum  
 Maris.*

*Of the Pike a Fish of the River,  
 affecting the Dominion  
 of the Sea*

**E**RAT lūpus, in quō-  
 dam amne, qui ex-  
 cēdēbat catēros pisces  
*ejūsdem* fluminis in pul-  
 chritūdine, magnitūdine, ac  
 robōre; unde omnes admī-  
 rābantur, & afficiēbant  
 eum maximo honōre;  
 quare elātus superbiā  
*caſut* appetēre majōrem  
 principātum. Igītur ame-  
 ne rēlīcto, in quo regnā-  
 verat multos annos, ingres-  
 sus est mǎre, ut vendi-  
 cāret regnum ejus sibi;  
 sed offendens delphī-  
 num mīræ magnitūdinis,

**T**HERE was a pike, in a cer-  
 tain river, who ex-  
 ceeded the other fishes  
 of the same river in fair-  
 ness, largeness, and  
 strength; whence all admī-  
 red, and treated  
 him with the greatest honour;  
 wherefore puffed up with pride  
 he began to covet greater  
 pre-eminence, therefore the ri-  
 ver being left, in which he had  
 reigned many years, he entered  
 the sea, that he might chal-  
 lenge the dominion of it to him-  
 self; but finding a dol-  
 phin of wonderful size,

*qui regnābat in illo, est ita insectatus ab illo, ut aufugiens vix ingrēderetur ostium amnis, unde ausus est exire non amplius.*

*who reigned in it, he was so pursued by him, that flying away scarcely could he enter the mouth of the river, whence he dared to go out no more.*

MOR.

*Hæc fabula admōnet nos, ut, contenti nostris rebus, non appetāmus, quæ sunt longē majōra nostris viribus.*

MOR.

*This fable admonishes us, that, content with our own things, we ought not to covet those which are by far greater than our strength.*

## F A B L E C L I.

*De OVE convitiante  
Pastori.*

*Of the SHEEP railing on  
the Shepherd.*

**O**vis convitiabatur pastori quod non contentus lacte, quod mulgebat ab eā in suum usum, & usum filiorum, insuper denudaret illam vellere. Tunc pastor iratus trahēbat ejus filium ad mortem. Ovis inquit, quid pėjus pōtēs facere mihi? Pastor inquit, ut occidam te, & projiciam devorandam lūpis & canibus. Ovis siluit, formidans adhuc majōra mālā.

**A** Sheep railed on her shepherd, because not content with the milk, which he milked from her for his own use, and the use of his children, moreover he stripped her of the fleece. Then the shepherd being angry dragged her young one to death. The sheep says, what worse are you able to do to me? The shepherd says, that I may kill you, and throw you out to be devoured by the wolves and dogs. The sheep was silent, fearing yet greater calamities.

MOR.

*Hæc fabula indicat, hominēs non debere excarescere in Deum, si permittat divitias & filios auferri ipsis; cū possit inferre etiam majōra sup-*

MOR.

*This fable shews, that men ought not to grow warm against God, if he permit riches and children to be taken from them; when he is able to bring even greater punish-*

*placia ipsis & viventibus*      *ments on themselves both living*  
*& mortuis.*      *and dead.*

---

## F A B L E CLII.

*De Aurigā & Rōtā*  
*Currūs stridente.*

*Of the Waggoner and the Wheel*  
*of the Waggon creaking.*

**A**URIGā interrogābat  
 currum, quare  
 rōtā, quæ erat deterior,  
 strīderet, cū ceteræ non  
 facerent idem? Cui  
 currus inquit, ægrōti  
 semper consueverunt esse  
 morōsi & quēruli.

**T**HE waggoner asked  
 the waggon, why  
 the wheel, which was worse,  
 creaked, when the rest did  
 not do the same? To whom  
 the waggon said, the sick  
 always are used to be  
 peevish and complaining.

MOR.

*Hæc fabula indicat, mæla*  
*semper solere impellere*  
*homīnēs ad quērīmōniam.*

MOR.

*This fable shews, that calamities*  
*always use to drive*  
*men to complaint,*

---

## F A B L E CLIII.

*De Viro volente expēriri*  
*Amīcos.*

*Of the Man willing to try*  
*his Friends.*

**Q**UIDAM vir admōdum  
 diuēs & liberālis,  
 habēbat magnam cōpiam  
 amīcōrum, quos sæpe invī-  
 tābat ad cœnam; ad quem  
 accēdebant libentissimē.  
 Autem volēns expēriri, an  
 essent fidēles sibi  
 in labōribus & periculis,  
 convocāvit eos omnes, dī-  
 gens, inimicos esse obortos

**A** Certain man very  
 rich and liberal,  
 had a great number  
 of friends, whom often he in-  
 vited to supper; to whom  
 they came very gladly.  
 But willing to try, whether  
 they would be faithful to him  
 in labours and dangers,  
 he called together them all, say-  
 ing, that enemies had risen against

sibi, quos statuit  
occidere; quare, armis cor-  
reptis, trent secum,  
ut ulciscerentur injurias  
illatas sibi. Tum omnes  
ceperunt excusare se,  
præter duos. Igñtur, cæteris  
repudiatis, habuit tantum  
illos duos in numero  
amicorum.

him, whom he resolved  
to kill; wherefore, arms being  
taken up, they should go with him,  
that they might revenge the injuries  
offered to him. Then they all  
began to excuse themselves,  
except two. Therefore, the rest  
being rejected, he kept only  
those two in the number  
of his friends.

MOR.

Hæc fabula indicat, ad-  
versam fortunam esse  
optimum experimentum  
amicitiæ.

MOR.

This fable shews, that ad-  
verse fortune is  
the best experiment  
of friendship.

## F A B L E CLIV.

*De Vulpē laudante Carnem  
Leporis Cāni.*

*Of the Fox praising the Flesh  
of the Hare to the Dog.*

CUM vulpes fugaretur  
à cane, & jamjam  
esset capiēda, nec  
cognosceret ullam aliam  
viam evadendi, inquit, O  
cānis, quid cupis perdē-  
re me, cujus caro non pō-  
tēst esse ulli usui tibi?  
cāpe potius illum leporem;  
(et enim lepus aderat propē)  
cujus carnem mortales dicunt  
esse suavissimam. Igñtur  
cānis, mōtus consilio  
vulpis, vulpe omissā,  
insēcutus est leporem; quem  
tāmen non pōtuit capere ob  
ejus incredibilem velocitatem.  
Post paucos dies

WHEN the fox was put to flight  
by the dog, and just now  
was to be caught, nor  
knew any other  
way of escaping, he said, O  
dog, why do you desire to de-  
stroy me, whose flesh can-  
not be of any use to you?  
catch rather that hare;  
(for the hare was nigh)  
whose flesh men say  
is very sweet. Therefore  
the dog, moved with the advice  
of the fox, the fox being let alone,  
pursued the hare; which  
yet he could not catch for  
his incredible swiftness.  
After a few days

*læpus* conveniens *vulpem* accusabat *eam* vehementer, (*et* enim *audierat ejus verba*) quod demonstrasset *se cani*. Cui *vulpēs inquit*, *lepus*, quid accusas *me*, cum *laudari te tantopere*? Quid dicerēs, si *vituperassem te*?

MOR.

*Hæc fabula* indicat, *hominēs* machinari *perniciem* aliis *sub specie* *laudationis*.

*the hare* meeting *the fox* accused *her* violently, (*for* he had heard *her words*) because she had shewn *him* to the dog. To whom the fox said, O hare, why do you accuse me, when I have praised you so greatly? What would you say, if I had slighted you?

MOR.

This *fable* shews, that *men* contrive *destruction* for others under the pretence of commendation.

## F A B L E CLV.

*De Lepore petente Calliditatem, & Vulpe Celeritatem à Jove.*

*Of the Hare asking Craftiness, and the Fox Swiftness from Jupiter.*

**L**EPUS & vulpēs petebant à Jove; hæc, ut adjungeret celeritatem suæ calliditati; ille, ut adjungeret calliditatem suæ celeritati: quibus Jupiter ita respondit; *elargiti sumus munera singulis animantibus, ab origine mundi, è nostro liberalissimo sinu; sed dedisse omnia uni fuisset injuria aliorum.*

MOR.

*Hæc fabula* indicat, *Dæum* esse largitum *sua*

**T**HE hare and the fox begged of Jupiter; the one, that he would join swiftness to her craftiness; the other, that he would join craftiness to his swiftness: to whom Jupiter thus answered; we have bestowed gifts on all living creatures, from the beginning of the world, out of our most liberal bosom; but to have given all to one would have been the injury of others.

MOR.

This *fable* shews, that *God* has bestowed *his*

mūnēra ita æquāli lance, gifes with so equal a balance,  
 ut quīſque debēat eſſe con- that every one ought to be con-  
 tentus ſuā ſorte. tent with his own lot.

## F A B L E CLVI.

*De Equo inculto, ſed Of the Horse ugly, but*  
*veloci, & ceteris irri- ſwift, and the reſt mock-*  
*dentibus eum. ing him.*

**C**OMPLŭRES equi fuerant **M**ANY horses were  
*adducti ad Circenſes brought to the Circenſian*  
*ludos, ornati pulcherri- games, adorned with very beauti-*  
*mis phaleris, præter unum, ful traſſings, except one,*  
*quem ceteri irridēbant, ut whom the reſt laughed at, as*  
*incultum, & ineptum ad ugly, and unfit for*  
*tāle certāmen; nec opīnā- ſuch an engagement; nor did they*  
*bantur, futurum unquam think, that he would be ever*  
*victorem. Sed ubi tempus the conqueror. But when the time*  
*currendi advēnit, & ſig- of running approached, and, the ſig-*  
*no tubæ dato, nal of the trumpet being given,*  
*cuncti exſiliēre è carcere, all started from the goal,*  
*tum dēum innotuit, quanto then at laſt it appeared, how much*  
*hic paulò antè irrisus ſup- this horſe a little before derided, ex-*  
*pēraret ceteros velocitāte; celled the reſt in ſwiftness;*  
*et enim, omnibus aliis relic- for, all the others being*  
*tis poſt ſe longo intervallo, left behind him a long diſtance,*  
*aſſecutus eſt palmam. he gained the victory.*

MOR.

*Fabūla ſignificat, hōminēs*  
*non iudicandos ex habitu,*  
*ſed ex virtute.*

MOR.

*The fable ſignifies, that men*  
*are not to be judged by their dreſs,*  
*but by their virtue.*

## F A B L E CLVII.

*De Rustico admisso ad  
Jurisconsultum per vocem  
Hædi.*

*Of the Countryman admitted to  
a Lawyer by the voice  
of a Kid.*

**Q**uidam rusticus, implicatus gravi litē, accessit ad quendam jurisconsultum, ut, eo patrōno, explicāret sc. At ille, impeditus aliis negotiis, jubet renunciāri, se nunc non posse vacāre illi; quare abiret rēditurus aliās. Rusticus, qui fidēbat ei plurimū, ut vētēri & fido amīco, nunquam admittēbatur. Tandem dēfērēns hædum, adhuc lactentem & pinguem, secum, stābat ante fōres jurisphēriti, & vellēcans hædum, coēgit illum balāre. Janitor, qui solēbat admittēre eos, quē portārent dōna, ex præcepto heri, voce hædi audītā, illico apēriēns janūam, jubet hominē introīre. Tunc rusticus, conversus ad hædum, inquit, mi hædūle, āgō grātiās tibi, quæ effēcisti has fōres tam faciles mīhi.

**A** Certain countryman, entangled in a heavy suit, went to a certain lawyer, that, he being his patron, he might extricate himself. But he, hindered with other affairs, orders him to be told, that he now was not able to attend to him; wherefore he should go away to return at another time. The countryman, who trusted to him very much, as an old and faithful friend, never was admitted. At length bringing a kid, as yet sucking, and fat, with him, he stood before the door of the lawyer, and plucking the kid, forced him to bleat. The porter who, used to admit those, who brought gifts, at the command of his master, the voice of the kid being heard, presently opening the gate, orders the man to enter. Then the countryman, having turned to the kid, said, my little kid, I give thanks to you, who have made these doors so easy to me.

MOR.

Fabūla indicat, nullas res esse tam dūras & diffi-

MOR.

The fable shews, that no things are so hard and diffi-



cilēs, quas munērā non cult, which gifts cannot  
aperiūt. open.

## F A B L E CLVIII.

De Sēne deſiciente  
Saxis Juvēnem  
diripientem Pōma ſibi.

Of the old Man driving down  
with Stones the young Man  
stealing Apples from him.

**Q**UIDAM sēnēx orābat  
juvēnem diripientem  
poma ſibi blandis verbis,  
ut descendēret ex  
arbōre, nec vellet auferre  
suas res; sed cū fundē-  
rēt verba incassū, juvēne  
contemnente ejus ætātem  
& verba, inquit, audio,  
esse aliquam virtūtem non  
tantū in verbis, verū  
etiam in herbis; igitur cepit  
vellere grāmen, & jacere in  
illum; quod juvēnis  
conspicātus ridēbat vēhe-  
menter, & arbitrābātur  
sēnem delirāre, qui crē-  
deret, se posse depēl-  
lere eum ex arbōre. Tunc  
sēnēx, cāpiens expēri  
omnia, inquit, quando verba  
& herbæ vālēt nil  
adversus raptōrem meūrum  
rērum, āgam eum  
lapidibus, in quibus quoq;  
dicunt esse virtūtem; &  
jacens lapidēs, quibus  
implēverat grēmium, coēgit  
illum descendere, & abire.

**A** Certain old man entreated  
a young man stealing  
apples from him with fair words,  
that he would descend from  
the tree, and would not take away  
his things; but when he utter-  
ed words in vain, the young man  
despising his age,  
and words, he said, I hear,  
that there is some virtue not  
only in words, but  
also in herbs; therefore he began  
to pull grass, and to throw it at  
him; which the young man  
having seen laughed might-  
ily and thought that  
the old man was doting, who be-  
lieved, that he was able to drive  
him down out of the tree. Then  
the old man, desiring to try  
all things, said, when words  
and herbs avail nothing  
against the stealer of my  
things, I will pelt him  
with stones, in which also  
they say that there is virtue; and  
throwing stones, with which  
he had filled his lap, he forced  
him to come down, and to go away.

MOR.  
Hæc *fabula* indicat,  
*omnia* [esse] tentanda  
*sapienti*, priusquam  
*confugiāt* ad *auxilium*  
*armōrum*.

MOR.  
This *fable* shews,  
*that all things* are to be tried  
*by a wise man*, before  
*he has recourse* to the help  
of arms.

## F A B L E CLIX.

*De Lusiniā follicente*  
*Accipitri Cantum pro*  
*suā Vitā.*

*Of the Nightingale promising*  
*to the Hawk a Song for*  
*her Life.*

**L**usiniā comprehensā  
à famēlico accipitre,  
cū intelligēret, se  
fore devorandam ab eo,  
rogabat eum blandē, ut  
dimitteret. se, polli-  
cita, sēse rēlāturam  
ingentem mercēdem pro  
tanto bēnēficio. Autem cū  
accipiter rogāret, quid  
gratiæ posset refēre  
sibi; inquit, demulcēbo  
tuas aures dulcibus cantibus.  
Accipiter respondit, mālō,  
demulcēas meum ventrem;  
possum vivēre sine tuis  
cantibus, sed non sine  
cibo.

**T**HE nightingale being caught  
by a hungry hawk,  
when she understood, that she  
would be devoured by him,  
asked him fairly, that  
he would dismiss her, having  
promised, that she would pay him  
a great reward for  
so great a kindness. But when  
the hawk asked, what  
favour she could return  
to him; she said, I will soothe  
your ears with sweet songs.  
The hawk answered, I had rather,  
you would soothe my belly;  
I am able to live without your  
songs, but not without  
meat.

MOR.  
Hæc *fabula* docet, uti-  
lia [esse] antepōnenda  
iucundis.

MOR.  
This *fable* teaches that pro-  
fitable things are to be preferred  
to pleasant.

## F A B L E CLX.

*De Lëone elëgente Porcum  
Söcïum sibi.*

*Of the Lion choosing the Hog  
as a Companion to himself.*

**L**EO, *cùm* vellet  
adsciscere söcios sibi,  
& multa animälia optarent  
adjungere sese illi, &  
exposcerent id vötis &  
precibus, ceteris spretis,  
völuit inire  
societatem solùm cum porco.  
Autem rogätus causam,  
respondit, quia hoc ani-  
mal est adeò fidum, ut nun-  
quam relinqueret suos amicos  
& söcios in ullo, quantumvis  
magno, discrimine.

**T**HE Lion, *when* he desired  
to take companions to himself,  
and many animals wished  
to join themselves to him, and  
requested it, with vows and  
prayers, the others being despised,  
chose to enter into  
society only with the hog.  
But being asked the cause,  
he answered, because this ani-  
mal is so faithful, that he ne-  
ver would leave his friends  
and companions in any, ever so  
great, danger.

MOR.

Hæc fabula docet,  
amicitiam eorum appeten-  
dam, qui tempore adver-  
sitatis non referunt pedem  
à præstando auxilio.

MOR.

This fable teaches,  
that the friendship of those is to be  
desired, who in the time of ad-  
versity do not draw back their foot  
from affording assistance.

## F A B L E CLXI.

*De Culice petentë Cïbum &  
Hospitium ab Ape.*

*Of the Gnat asking Meat and  
Lodging of the Bee.*

**C**UM culex hyberno  
tempore conjiceret, se  
periturnum frigore &  
famë, accessit ad alvearia  
apium petens cibum &  
hospitium ab eis; quæ  
si fuisset consecutus ab eis

**W**HEN the Gnat in the winter  
time conjectured, that he  
would perish with cold and  
hunger, he went to the hives  
of the bees asking meat and  
lodging from them; which  
if he could have obtained from them

promittebat, *se edoctūrum*  
*earum filios artem*  
*musicæ. Tunc quædam*  
*âvis respondit, at ego*  
*mallem, quod mei liberi*  
*ediscant meam artem, quæ*  
*poterit eximere eos à*  
*periculo famis & frigoris.*

he promised, *that he would teach*  
*their children the art*  
*of music. Then a certain*  
*bee answered, but I*  
*would rather, that my children*  
*would learn my art, which*  
*will be able to exempt them from*  
*the danger of hunger and cold.*

MOR.

Hæc *fabula* admōnet  
 nos, ut *erudiāmus* nostros  
 liberos his *artibus*, quæ  
 valent *vindicāre* eos ab  
 inopiā.

MOR.

This *fable* admonishes  
 us, that *we should instruct* our  
 children in those *ars*, which  
 are able to *defend* them from  
 want.

## F A B L E CLXII.

De Asino Tubicīne, &  
 Lepore Tabellario.

Of the Ass the Trumpeter, and  
 the Hare the Letter-Carrier.

**L**EO, *rex quadrupē-*  
*dum, pugnatūrus*  
*adversus volūcres, instruēbat*  
*suas acies : autem inter-*  
*rogātus ab urso, quid iner-*  
*tia asini, aut timidit-*  
*as lepōris confēret victō-*  
*riam ei, quos cernēbat*  
*adēsse ibi inter ceteros,*  
*respondit, asinus,*  
*clangore sue tūbæ,*  
*concitābit, milites ad*  
*pugnam ; vērō lepus fun-*  
*getur officio tabellarii*  
*ob celēritatem pedum.*

**T**HE lion, *the king of the four-*  
*footed beasts, about to fight*  
*against the birds, arranged*  
*his troops : but being ask-*  
*ed by the bear, how the slug-*  
*gishness of the ass, or the fearful-*  
*ness of the hare could bring victo-*  
*ry to him, whom he saw*  
*to be present there among the rest,*  
*he answered, the ass,*  
*with the sound of his trumpet,*  
*will rouse the soldiers to*  
*the fight ; but the hare will per-*  
*form the office of a letter-carrier*  
*through the swiftness of his feet.*

MOR.

Fabula *significat*, nemī-  
 nemesse adeo *contemptibilem*, one

MOR.

The *fable signifies*, that no  
 one is so *contemptible*,

qui non possit prōdesse nobis  
in aliquā re.

who cannot be profitable to us  
in some way.

## F A B L E CLXIII.

De Accipitribus Inimicis  
inter se, quos  
Columbæ composuerunt.

Of the Hawks Enemies  
among themselves, whom  
the Doves reconciled.

**A**CCIPITRES INIMICI inter  
se decertabant quotidie,  
& occupati suis invidiis  
minimè infestabant alias  
aves. Columbæ dolentes,  
legatis missis, composuere  
eos: sed illi, ubi sunt  
effecti amici inter se,  
non desinebant vexare &  
occidere ceteras imbecilliores  
aves, & maximè columbas.  
Tum columbæ dicebant,  
quam utilior erat discordia  
accipitrum nobis,  
quam concordia?

**T**HE hawks enemies among  
themselves contended daily,  
and busied with their own enmities  
they very little plagued the other  
birds. The doves grieving,  
ambassadors being sent, reconciled  
them: but they, when they were  
made friends among themselves,  
did not cease to vex and  
kill the other weaker  
birds, and especially the doves.  
Then the doves said  
how much better was the discord  
of the hawks to us,  
than their agreement?

MOR.

Hæc fabula admōnet,  
odia malorum civium  
inter se potius alen-  
da, quàm extinguenda, ut,  
dum certant inter  
se, permittant bonos  
viros vivere quietè.

MOR.

This fable informs us,  
that the hatreds of bad citizens  
among themselves rather are to be  
cherished than extinguished, that,  
whilst they are contending among  
themselves, they may suffer good  
men to live quietly.

## F A B L E CLXIV.

*De Sene volente differre Mortem.*

*Of the old Man willing to defer Death.*

**Q**uidam senēx rogābat mortem, quæ advēnerat ēreptūra cum ē vitā, ut dēferret, dum condēret suum testāmētum, & pręparāret cætēra necessariā ad tantum itēr. Cui mors inquit, cur, mōnitus toties à me, non pręparāsiti te? Et, cū ille dicēret, quod nunquam vīderat eam antēā, inquit, cū quotidiē rāpiēbam non mōdō tūos equāles, quōrum nulli fērē jam restant, vērū etiam juvēnēs, puērōs, & infāntēs nonne admōnēbam te tuæ mortālītātis? Cum sentiēbas tuos oculos tabescēre, tuum audītum minūi, & tuos cætēros sensūs dēficēre indies, nonne dicēbam tibi, me esse propinquam? & nēgās, te esse admōnitum? quare non est diffērēndum ulterius.

**A** Certain old man asked death, who had come to snatch him out of the world, that he would defer it, till he would make his will, and prepare other things necessary for so great a journey. To whom death said, why, warned so often by me, have you not prepared yourself? And, when he said, that he never had seen him before, he said, when daily I was snatching away not only your equals, of which none almost now remain, but also young [men, boys, and infants, did not I warn you of your mortality? When you perceived your eyes to grow dim, your hearing to be lessened, and your other senses to decay daily, did I not say to you, that I was near? and do you deny, that you have been warned? wherefore it is not to be deferred longer.

MOR.

Hæc fabula indicat, quod debemus vivere, quasi semper cernamus mortem adesse.

MOR.

This fable shews, that we ought to live, as if always we saw death to be present.

## F A B L E CLXV.

*De Avāro Viro allōquente  
Saccūlum Nummi.*

*Of the covetous Man speaking to  
the Bag of Money.*

**Q**UIDAM avārus vir  
mōrītūrus, & rēlic-  
tūrus ingentem ācervum  
aureōrum, malē partum,  
interrogābat, saccūlum  
nummōrum, quem jussit  
affēri sibi, quibus  
esset allātūrus volūptātem?  
Cui saccūlus inquit, tuis  
hērēdibus, qui profun-  
dent nummos quāsitos ā  
te tanto sudōre in  
scortis & conviviiis; &  
dēmōnibus, qui mancī-  
pābunt tuam animam  
āternis suppliciis.

MOR.

Hæc fabūla indicat esse  
stultissimum labōrāre  
in eis, quæ sint  
allātūra gaudium aliis,  
autem tormenta nobis.

**A** Certain covetous man  
going to die, and leave  
behind him a vast heap  
of golden pieces ill gotten,  
asked a bag  
of money, which he commanded  
to be brought to him, to whom  
it was about to procure pleasure?  
To whom the bag said, to your  
heirs, who will  
spend the money acquired by  
you with so great sweat among  
whores and feasts; and  
to devils, who will tor-  
ment your soul  
with eternal punishments.

MOR.

This fable shews that it is  
a most foolish thing to labour  
in those things, which may be  
likely to procure joy to others,  
but torments to ourselves.

## F A B L E CLXVI.

*De Vulpe & Capro.**Of the Fox and the He-Goat.*

**V**ulpes & cāper siti-  
bundī descendērunt in  
quendam putēum; in quo  
cūm perbibissent, vulpes  
ait capro circumspiciēti  
rēditum, cāper, esto bonō  
anīmo, namque excōgitāvi,  
quo facto uterque sīmus  
rēduces. Siquīdem tu  
eriges te rectum, priōribus  
pēdibus admōtis ad  
pariētem, & reclinābis  
tua cornūa, mento adducto  
ad pectus, ego transiliēns  
per tua terga & cornūa,  
& evādens extra putēum,  
educam te isthinc  
postēā. Cujus consilio  
capro habentē fidem, atque  
obtempērante, ut illa jubē-  
bat, ipsa prosiliit ē puteo,  
ac deinde gestiēbat prae  
gaudio in margine putēi,  
& exultābat, habens nihil  
curae de hirco. Ceterūm,  
cūm incusarētur ab hirco,  
ut fēdisfrāga, respondit,  
enimvēro, hirce, si tibi  
esset tantum sensūs in  
mente, quāntum est  
setarūm in mento, non de-  
scendisses in puteum,  
priusquam habuisses explo-  
rātum de reditu.

**A** FOX and a goat being thir-  
sty descended into  
a certain well; in which  
when they had well drunk, the fox  
says to the goat looking about for  
a return, goat, be of good  
courage, for I have thought  
how we both may be  
brought back. If indeed thou  
wilt raise up thyself strait thy fore-  
feet being applied to  
the wall; and wilt lean forward  
thy horns, thy chin being drawn  
to thy breast, I leaping  
over thy back and horns,  
and escaping out of the well  
will bring thee out thence  
afterwards. To whose counsel  
the goat giving credit, and  
obeying, as she order-  
ed, she leaped out of the well,  
and then jumped for  
joy upon the brink of the well,  
and rejoiced, having no  
care about the goat. But,  
when she was accused by the goat,  
as a league-breaker, she answered,  
indeed, goat, if you  
had as much sense in  
your mind, as there is  
hair on your chin, you would  
not have descended into the well,  
before you would have had a cer-  
tainty about a return.



MOR.

Hæc fabula innuit,  
 frudentem virum debere  
 explorare rem, antequam  
 veniat ad sperandam rem.

MOR.

This fable hints,  
 that a prudent man ought  
 to examine the end, before  
 he comes to do a thing.

## F A B L E CLXVII.

De Gallis &amp; Perdice.

Of the Cocks and the Partridge.

CUM quidam haberet  
 gallos domi, mercatus est  
 perdicem, & dedit eam  
 in societate gallorum  
 alendam, & saginandam  
 una cum eis. Galli  
 quisque pro se mordébant  
 & abigébant eam. Autem  
 perdix afflictabatur apud  
 se, existimans talia  
 inferri sibi à gallis,  
 quod suum genus esset  
 alienum ab illorum genere.  
 Verò ubi non multo post  
 aspexit illos pugnantes  
 inter se, & mutuo  
 percutientes, recreata à  
 mœrore & tristitia, inquit,  
 equidem post hæc non af-  
 flictabor amplius, videns eos  
 dimicantes etiam inter se.

WHEN a certain man had  
 cocks at home, he bought  
 a partridge, and appointed her  
 in the company of the cocks  
 to be fed, and fattened  
 along with them. The cocks  
 every one for himself bit her  
 and drove her away. But  
 the partridge was grieved with  
 herself, thinking that such things  
 were inflicted on her by the cocks,  
 because her descent was  
 different from their descent.  
 But when not long after  
 she saw them fighting  
 among themselves and mutually  
 striking, being recovered from  
 grief and sadness, she said,  
 truly after these things I shall  
 not be afflicted longer, seeing them  
 fighting even among themselves.

MOR.

Hæc fabula innuit,  
 frudentes viros debere ferre  
 contumelias illatas ab alie-  
 nigēis, quos vident ne  
 abstinere quidem ab injuriâ  
 domesticorum.

MOR.

This fable hints,  
 that prudent men ought to bear  
 the affronts offered by fo-  
 reigners, whom they see do not  
 abstain even from the injury  
 of their own countrymen.

## F A B L E CLXVIII.

De JACTATORE.

Of the BOASTER.

**Q**UIDAM vir peregrinātus aliquandū, cū fuisset rēversus dōmum iterum, cū jactabundus prædicāret multa alia gesta à se viriliter in diversis regiōnibus, tum verō id maxime, quod Rhodi superasset omnes saltēdo: Rhodios, qui adfuērant, esse testes ejusdem rei: unus eōrum, qui adērānt, respondens illi, inquit, O hōmo, si istud est verum, quod loquēris, quid opus est tibi testibus? Ecce Rhodium! Ecce hic certāmen saltēdi!

MOR.

Hæc fabula indicat, quod, ubi vera testimōnia adsunt, est nihil opus verbis.

**A** Certain man having travelled a long time, when he had returned home again, when boasting he told many other things done by him manfully in different countries, and indeed that particularly, that at Rhodes he had excelled all in jumping; that the Rhodians, who had been present, were witnesses of the same thing: one of them, who were present, answering him, said, O man, if that is true, which you are speaking, what need have you of witnesses? Behold a Rhodian! Behold here a trial of jumping!

MOR.

This fable shews, that, where real proofs are present, there is no need of words.

## F A B L E CLXIX.

De Viro tentantē Apollinem.

Of the Man tempting Apollo.

**Q**UIDAM facinorōsus vir contulit se Delphos tentāturus Apollinem, & habens passerculum sub pallio, quem tenebat suo

**A** Certain wicked man betook himself to Delphos in order to tempt Apollo, and having a small sparrow under his cloak, which he held in his

pugno, & accēdens ad tripodās, interrogābat eum dicens, quod habeo in meā dextrā, vivitne, an est mortuum? Prolāturus passerculum vivum, si ille respondisset, mortuum: rursus prolāturus mortuum, si respondisset, vivum; etenim occidisset eum statim sub pallio clam, priusquam proferret. At Deus, intelligens subdolum calliditatem hominis, dixit, O consultor, facito utrum mavis facere; etenim est penes te; & proferito sive vivum, sive mortuum, quod habēs in tuis manibus.

fist, and going to the trevet, he asked him saying, what I have in my right hand, does it live, or is it dead? About to bring out the sparrow alive, if he had answered, dead: again about to bring it forth dead, if he would have answered, alive; for he would have killed it immediately under his cloak privily, before he would bring it out. But the God, understanding the deceitful craftiness of the man, said, O consultor, do you which of the two you are more willing to do; for it is in the power of you; and bring out either alive, or dead, what you have in your hands.

MOR.

Hæc fabula innuit, nihil latere, neque fallere divinam mentem.

MOR.

This fable hints, that nothing is hidden from, nor deceives the divine mind.

## F A B L E CLXX.

De Piscatore &amp; Smaride.

Of the Fisherman and the Sprat.

Quidam piscator, retibus dimissis in mare, extulit pusillam smaridem, quæ sic obsecrābat piscatorem; noli capere me tam pusillam in presentiā; sine me abire & crescere, ut postea potiāris me sic adultā cum majōri commōdo. Cui pesca-

A Certain fisherman, his nets being let down into the sea, brought out a small sprat, which thus besought the fisherman; do not take me being so small at present; suffer me to go away and to grow, that afterwards you may obtain me so grown up with greater advantage. To whom the fish-

tor inquit, verò ego esse  
amēns, si onfitterem  
lucrum licet exiguum, quod  
habeo inter meas manūs,  
spē futuri boni  
quamvis magni.

erman said, but I should be  
mad, if I would omit  
the gain though small, which  
I have among my hands,  
for the hope of a future good  
though great.

MOR.

Hæc fabula indicat eum  
esse stolidum, qui propter  
spem majōris commodi  
non amplectitur rem &  
præsentem & certam, licet  
parvam.

MOR.

This fable shews that he  
is foolish who for  
the hope of a greater advantage  
does not embrace a thing both  
present and certain, though  
small.

## F A B L E CLXXI.

De Equo & Asino.

Of the Horse and the Ass.

QUIDAM vir habebat  
equum & asinum;  
autem dum faciunt iter.  
asinus inquit equo, si  
vis, me esse salvum,  
levā me parte mei onēris:  
equo non obsequenti illius  
verbis, asinus cādens sub  
onēre moritur. Tunc dō-  
minus jumentōrum impōnit  
equo omnes sarcinas,  
quas asinus portabat, &  
simul coriū, quod  
exuerat à mortuo  
asino: quo onēre  
equus depressus & gēmēns  
inquit, vae mihi infelicissi-  
mo jumentōrum! Quid  
māli evenit misero  
mihi! nam recūsans  
partem, nunc porto totum

A Certain man had  
a horse and an ass;  
but whilst they make a journey,  
the ass says to the horse, if  
you wish me to be safe,  
lighten me of a part of my burden:  
the horse not obeying his  
words, the ass falling under  
the burden dies. Then the ma-  
ster of the beasts puts on  
the horse all the packs,  
which the ass carried, and  
likewise the hide which  
he had stripped off from the dead  
ass: with which burden  
the horse depressed and groaning  
said, woe to me the most un-  
happy of beasts! What  
evil has happened to wretched  
me! for refusing  
a part, now I carry the whole

*onus, & insuper illius burden, and besides his  
coram. hide.*

MOR.

*Hæc fabula innuit,  
majores debere esse parti-  
cipes in laboribus mino-  
rum, ut utrique sint  
incolumes.*

MOR.

*This fable hints,  
that superiors ought to be par-  
takers in the labours of inferi-  
ors, that both may be  
sage.*

## FABLE CLXXII.

De TUBICINE.

Of the TRUMPETER.

**Q**uidam tubicen, inter-  
ceptus ab hostibus in  
militia, proclamabat ad eos,  
qui circumstabant, O viri,  
nolite occidere me innocuum  
& insontem; etenim nun-  
quam occidi ullum; quippe  
habeo nihil aliud, quam  
hanc tubam. Ad quem  
illi responderant vicissim  
cum clamore; verò tu  
trucidaberis magis hoc  
ipso; quòd cum  
tu ipse nequeas  
dimicare, potes impellere  
ceteros ad certamen.

MOR.

*Hæc fabula innuit,  
quòd peccant frater ceteros,  
qui persuadent malis &  
improbis principibus ad  
agendum iniquè.*

**A** Certain trumpeter, ta-  
ken by the enemies in  
war, cried out to them,  
who stood about, O men,  
do not kill me harmless  
and innocent; for ne-  
ver have I killed any man; for  
I have nothing else, than  
this trumpet, To whom  
they answered in their turn  
with a noise; but you  
shall be slain rather on this  
very account; because when  
you yourself cannot  
fight, you are able to drive on  
the rest to the engagement.

MOR.

*This fable hints,  
that they offend more than others,  
who persuade bad and  
wicked rulers to  
act unjustly.*

## F A B L E CLXXIII.

*De Vāticinātōre.**Of the Fortune-teller.*

**V**aticinātor sēdēns in foro sermōcinābātur; cui quīdam dēnūciat, ejus fōres esse effractas, & omnia direpta, quæ fuissent in dōmō. Vaticinātōr, gēmēns & prop̄terāns cursu, recipiēbat se dōmum: quem quīdam intūēns currentem, inquit, O tu, qui promittis, te divinātūrum negōtia, aliēna, certē ipse non divināsti tua.

MOR.

Hæc fabūla spectat ad eos, qui, non rectē administrantēs suas res, cōnantur prōvidere & consūlere aliēnis quæ non pertīnēt ad eos.

**A** Fortune-teller sitting in the market was discoursing; to whom one declares, that his doors were broken open, and all things taken away, which had been in the house. The fortune-teller, sighing and hastening in his race, betook himself home: whom a certain man perceiving running, said, O you, who promise, that you will divine the affairs of other men, surely you have not divined your own.

MOR.

This fable belongs to those, who, not rightly managing their own affairs, endeavour to foresee and look to other mens, which do not belong to them.

## F A B L E CLXXIV.

*De Puēro & Matre.**Of the Boy and his Mother.*

**Q**uidam puer in scholā furātus libellum, attulit suæ matri; à quā non castigātus, quotidie furābātur māgis atque māgis; autem progressu temporis cepit furari majōra. Tandem depre-

**A** Certain boy in school having stolen a little book, brought it to his mother; by whom not being chastised, daily he stole more and more; but in the course of time he began to steal larger things. At last being as-

*hensus à magistrātu, dūcēbatur ad supplicium. Verò matre sēquentē, ac rōcīfē-rante, ille rogāvit, ut licēret sibi loquī paulisper cūm eā ad aurem. Illo per-misso, & matre prōperante, & admōvente aurem ad os filii, ēvulsit auriculam matris suis dentibus. Cūm mater, & ceteri, qui adstābant, incēpārent eum, non modō ut fūrem, sed etiam, ut impium in suam pārentem, inquit, hęc fuit causa mei exiliī; etēnim si castigāset me ob libellum, quem furatus sum prius, fēcissem nil ulterius; nūc dūcor ad supplicium.*

*prehended by the magistrate, he was led to punishment. But his mother following, and bawling, he asked, that it might be lawful for him to speak a little with her in her ear. That being granted, and the mother hastening, and applying her ear to the mouth of her son, he tore off the ear of his mother with his teeth. When the mother and the others, who stood near were reproving him, not only as a thief, but also, as impious to his mother, he said, she was the cause of my destruction; for if she had chastised me for the little book, which I stole first, I would have done nothing further; now I am led to punishment.*

MOR.

*Hęc fabūla indicat, quod ii, qui non coērcentur inter initia peccandi, evādunt ad majōra flagitia.*

MOR.

*This fable shews, that they, who are not restrained amidst the beginnings of sinning, go on to greater crimes.*

## F A B L E CLXXV.

De Hircis &amp; Cāpellis.

Of the He-Goats and the She-Goats.

**C**UM capellæ obtinū-  
issent barbā à Jove,  
hirci capērunt offēdi,  
quā mulhērēs habērent  
pārem honōrem cū eis.  
Jūpiter inquit, sinītē illas  
frui vanā gloriā, &  
usurpāre ornāum vestrā

**W**HEN the she-goats had ob-  
tained a beard from Jupiter,  
the he-goats began to be offended,  
because the females had  
equal honour with them.  
Jupiter said, suffer them  
to enjoy the vain glory, and  
to usurp the ornament of yours

*dignitātis, dum non æquent  
vestram virtutem.*

*dignity, provided they can not equal  
your virtue.*

MOR.

*Hæc fabula edocet te  
ut jeras illos usurpare  
tuum ornatum, qui sunt  
inferiores tibi in virtute.*

MOR.

*This fable teaches you  
to suffer those to usurp  
your dress, who are  
inferior to you in virtue.*

## F A B L E CLXXVI.

*De Filio cujusdam Sēnis  
& Leōnē.*

*Of the Son of a certain old Man  
and a Lion,*

**Q**UIDAM sēnior hābēbat  
unicum filium genē-  
rōsī spīritūs, & amatōrem  
venaticōrum cānum. Vidērat  
hunc per quīetē trucidāri  
à leōnē. Igītur terrītus,  
ne fortē aliquando eventus  
sēquērētur hēc somnīum,  
extruxit quandam soltissi-  
mam, & amēnissimam  
dōmum; inducens filium  
illuc, assīdūus custos adē-  
rāt illi. Depinxerat  
dōmō omnē gēnūs ani-  
mālium ad delectātiōnem  
filii, in quībus etiā  
leōnē. Adolescens in-  
spiciēns hēc, contrāhēbat  
molestiam cō magis.  
Autem quōdam tempore,  
adstans propius leōni,  
inquit, O trūculentissima  
fera, asservor in hūc  
dōmō propter ināne  
somnia meī patris: quid  
faciam tibi? Et itā dī-

**A** Certain elderly man had  
an only son of a no-  
ble spirit, and a lover  
of hunting-dogs. He had seen  
him in a dream to be killed  
by a lion. Therefore affraid,  
lest perhaps thereafter an event  
should follow this dream,  
he built a certain very  
fine, and most pleasant  
house; bringing his son  
into it, a daily guardian attend-  
ed him. He had painted  
in the house every kind of li-  
ving creatures for the amusement  
of his son, among which also  
a lion. The youth look-  
ing on these, contracted  
uneasiness the more.  
But on a certain time,  
standing nearer to the lion,  
he said, O most cruel  
wild beast, I am kept in this  
house for a vain  
dream of my father: what  
shall I do to you? And so say-



cens, *incussit* m̃anum  
*pariēti*, ṽolēns *trūere*  
 ocūlum leōnis, & *offendē-*  
*bat* in clavo, qui *lātēbat*  
 illic, quā percussione  
 m̃anus emarcuit, & sanies  
*succrēvit*, & febris subse-  
 cūta est, & brevī *tempōrē*  
 mortuus est. Itā leo  
*occidit* adolescentem, *artē*  
 patris *juvāntē* nihil.

ing, *he struck* his hand  
 on the wall, wishing to *pluck out*  
 the eye of the lion, and *hit*  
 it on a nail which lay *hid*  
 there, by which blow  
 the hand rankled, and corruption  
 grew under, and a fever fol-  
 lowed, and in a short time  
 he died. Thus the lion  
 killed the young man, the art  
 of the father availing nothing.

MOR.

Hæc *fabula* indicat,  
 nēmīnem *posse* dēvītāre,  
 quæ sunt *ventūra*.

MOR.

This *fable* shews,  
 that no man is able to avoid  
 those things which are to come.

## F A B L E CLXXVII.

*De Vulpe & Rubo.*

*Of the Fox and the Bramble.*

**V**ulpēs, cūm ascendē-  
 rēt quādam sēpēm,  
 ut vītāret pericūlum  
 quod vidēbat immānēre sibi,  
 comprehendit rūlum  
 m̃anibus, atque *perforāvit*  
 vōlam sentī-  
 bus; & cūm fōret  
 saucia gravīter, inquit, gē-  
 mēns, rūbo, cūm confūgē-  
 rim ad te, ut jūrē-  
 ris me, tu nocuisti  
 mihi. Cui rūbus ait,  
 vulpēs, *errāsti*, quæ  
 pūtāsti capere me pā-  
 ri dōlō quo consuē-  
 visti capere cetera.

**T**HE fox, as she was getting  
 on a certain hedge,  
 that she might avoid the danger  
 which she saw hanging over her,  
 caught hold of a bramble  
 with her hands, and pierced  
 the hollow of her hand with its  
 thorns; and as she was  
 wounded grievously, she said, groan-  
 ing, to the bramble, when I had  
 fled to you, that you might  
 have helped me, you have hurt  
 me. To whom the bramble says,  
 O fox, you have erred, who  
 thought to catch me with the  
 like deceit, with which you have  
 been used to catch other things.

MOR.

*Fabŭla ſignificat, quòd eſt ſtultum implorare auxilium ab illis, quibus eſt datum à naturā potius q̃beſſe, quàm pròdeſſe.*

MOR.

*The fable ſignifies, that it is a fooliſh thing to implore help from thoſe, to whom has been given by nature rather to hurt, than to profit.*

## F A B L E CLXXVIII.

*De Vulpe & Crocodilo.**Of the Fox and the Crocodile.*

**V**ulpēs & crōcōdīlus contendebant de nobilitate. Cū crōcōdīlus addūceret multa pro ſe, & jactāret ſe ſupra mōdum de ſplendōre ſuōrum prōgēnitorum; vulpēs ſubrīdens ait ei, heus, amīcē, etſi quīdem tu non dixeris hoc, appāret clarē ex tuo coriō, quòd jam multis annis fuiſti dēnūdātus ſplendōre tuōrum prōgēnitorum,

**T**HE fox and the crocodile were contending about their nobility. When the crocodile was bringing many things for himſelf, and boasting himſelf beyond measure about the ſplendour of his anceſtors; the fox ſmiling ſaid to him, ſoho, friend, though indeed you had not mentioned this, it appears evidently by your ſkin, that now many years you have been deprived of the ſplendour of your anceſtors.

MOR.

*Fabŭla ſignificat, quòd res ipſā notiſſimūm rēfēllit mendaces homīnēs.*

MOR.

*The fable ſignifies, that the fact itſelf beſt refutes lying men.*

## F A B L E CLXXIX.

*De Vulpe & Venatōribus.**Of the fox and the Hunters.*

**V**ulpes, effugiens venatōres, ac jam defessa currendo per viam, casu repērit lignatōrem, quem rogat, ut abscondat se in quoquo loco. Ille ostendit tectorium; vulpes ingrēdiēns id, abscondit se in quodam angulo. Venatōres adveniunt, rogant lignatōrem, si viderit vulpem. Lignator negat verbis quidem, se vīdisse; verō ostendit locum manū, ubi vulpes latēbat; verō venatōres, re non perceptā, statim abeunt. Vulpes, ut prospicit illos abisse, egrēdiēns tectorio, recēdit tacitē. Lignator criminatur vulpem, quod, cūmfēcērit eam salvam, ageret nihil grātiarum sibi. Tunc vulpes, convertens se, ait tacitē illi, heus, amīcē, si habuisses opēra manūum, & mōres similes tuis verbis, persolvērem meritas grātiās tibi.

**T**HE fox, flying from the hunters, and now worn out with running along the way, by chance found a wood-cutter, whom she asks, that she might hide herself in any place. He shewed a cottage; the fox entering it, hides herself in a certain corner. The hunters come up, ask the wood-cutter, if he had seen the fox. The wood-cutter denies in words indeed, that he had seen her; but he shewed the place with his hand, where the fox was hid; but the hunters, the thing not being perceived, immediately go away. The fox, as soon as she sees that they were gone away, coming out of the cottage, retires silently. The wood-cutter blames the fox, that, when he had made her safe, she was giving no thanks to him. Then the fox, turning herself, says softly to him, hark you, friend, if you would have had the works of your hands, and your practices like your words, I would pay the deserved thanks to you.

MOR.

Fabūla significat, quod nequam hōmo, etsi pollicetur bona, tamen prestat inīia & imprōba.

MOR.

The fable signifies, that a wicked man, though he promises good things, yet performs bad and wicked things.

## F A B L E CLXXX.

*De Canē vocāto ad  
Cenam.*

*Of the Dog invited to  
Supper.*

**Q**UIDAM vir, cūm parasset opiparam cenam, vocavit quendam amicum domum; ejus canis quoque invitavit canem alterius ad cenam. Canis ingressus, cūm videret tantas dapnes appāratas, letus, ait secum, sanē explebo me ita hodie, quod non indigēbo comedere cras. Verō cōquus conspiciens, tacitus cepit per caudam, atque rotāns terque quaterque, projecit illum per fenestram. Ille attonitus assurgens hūmō, dum fugit clāmans, ceteri canēs accurrunt ei, atque rogant, quā opiparē cenāverit: at ille, languens, ait, explevi me ita potu & dapibus, quod, cūm exiverim, non vidi viam.

MOR.

Fabūla significat, multa cadere inter calicem & labra,

**A** Certain man, when he had prepared an elegant supper, invited a certain friend to his house; his dog likewise invited the dog of the other man to supper. The dog having entered, when he saw so great delicacies prepared, joyful, says with himself, truly I shall fill myself so to-day, that I shall not need to eat to-morrow. But the cook seeing him, secretly caught him by the tail, and whirling him both three and four times, threw him through the window. He amazed rising up from the ground, whilst he flies yelping, the other dogs run up to him, and ask, how elegantly he had supped: but he, languishing, says, I have filled myself so with drink and fine victuals, that, when I came out, I did not see the way.

MOR.

The fable signifies, that many things fall between the cup and the lips.

## F A B L E CLXXXI.

*De Aquilâ & Hominē.**Of the Eagle and the Man.*

**C**UM quidam hōmo  
*cēpisset* aquilam,  
*piennis* alārū  
*arūlsis* ei, *dīmīsit*  
 eam mōrāri inter gallīnas,  
 Deinde quidam, mercā-  
 tus, mūnit alas  
*piennis*: tum aquilā  
 vōlāns cāpit lēpōrem, &  
 fēit illum suo bēnēficiōri.  
 Quam rem vulpēs conspē-  
 ciens, ait hōmīnī, nō-  
 lī habēre hanc aquilam  
 hospitio, ne venētur  
 te, æque ac lēpōrem.  
 Tum hōmō itē ēvūlsit  
 piennas aquilæ.

**W**HEN a certain man  
 had caught an eagle,  
 the feathers of her wings  
 being plucked from her, he dismissed  
 her to dwell among the hens.  
 Afterwards a certain man, having  
 purchased her, fortifies her wings  
 with feathers: then the eagle  
 flying catches a hare, and  
 carries him to her benefactor.  
 Which thing a fox percei-  
 ving says to the man, do not  
 be disposed to keep this eagle  
 in your lodging, lest she hunt  
 you, as well as the hare.  
 Then the man also plucked off  
 the feathers from the eagle,

MOR.

Hæc fabula significat, quod  
 bēnēfactōres quīdem sunt  
 rēmūnērāndi, vērō improbi  
 omnīno vitādi.

MOR.

This fable signifies, that  
 benefactors indeed are  
 to be requited, but the wicked  
 are altogether to be avoided.

## F A B L E CLXXXII.

*De Agricolā.**Of the Farmer.*

**Q**UIDAM hōmo, existens  
*agricola*, cūm cog-  
*nōsceret finem* vitæ  
 adesse sibi, & cūpēret filiōs  
*fieri pēritos in cultu*  
*agrōrum*, vocavit eos, atque  
 inquit, filiī, ego cūcēdo ē

**A** Certain man being  
 a farmer when  
 he knew that the end of life  
 was near him, and desired his sons  
 should become skilful in the tilling  
 of lands, called them, and  
 said, O sons, I depart out of

vītā; omnia mēa bona sunt  
consita in vineā. Illi, post  
obitum patris, putantes  
reperire hunc thesaurum in  
vineā; ligonibus, marris,  
ac bidentibus sumptis, fun-  
ditus effodiunt vineam, &  
non invenerunt thesaurum;  
verō, cum vinea fuit probe  
effossa, produxit longē plures  
fructus solito, atq; fecit  
illos divites.

MOR.

Hæc fabula significat,  
quod assiduus labor parit  
thesaurum.

life; all my goods are  
placed in the vineyard. They, after  
the death of their father, expecting  
to find this treasure in  
the vineyard; spades, mattocks,  
and frongs being taken, entire-  
ly dig up the vineyard, and  
do not find the treasure;  
but, when the vineyard was well  
dug up, it produced far more  
fruits than usual, and made  
them rich.

MOR.

This fable signifies,  
that daily labour produces  
treasure.

## F A B L E CLXXXIII.

*De quodam Piscatore.*

*Of a certain Fisherman.*

**Q**UIDAM piscator inex-  
pertus piscandi, reti  
ac tibiis assumptis, accedit  
juxta littus maris, atq;  
superexistens quodam saxo  
cepit imperiis tubicinare,  
putans, se capturum esse  
piscis facile cantu; verum  
cum consequeretur nullum  
effectum cantu, tibiis  
depositis, dimisit  
rete in mare, ac cepit  
perflures pisces; sed cum  
extraheret pisces e reti,  
atque perspiceret eos sal-  
tantes, ait non incales, O  
improba animalia, cum tu-  
bicinarem, nolistis saltare;

**A** Certain fisherman not skill-  
ed in fishing, his net  
and pipes being taken, goes  
near the shore of the sea, and  
standing up on a certain rock  
began at first to pipe,  
thinking, that he would catch  
fishes easily with the music; but  
when he obtained no  
effect by his music, his pipes  
being laid down, he let down  
the net into the sea, and caught  
very many fishes; but when  
he drew the fishes out of the net,  
and perceived them dan-  
cing, he says not unwittingly, O  
ye wicked creatures, when I pi-  
ped, ye were unwilling to dance;

*nunc quia cesso tubicinare* now because I cease to pipe,  
*saltatis continuò.* ye dance continually.

MOR.

*Hæc fabula docet quod*  
*omnia fiunt probe, quæ*  
*fiunt suo tempore.*

MOR.

*This fable shews, that*  
*all things are done well, which*  
*are done in their season.*

## F A B L E CLXXXIV.

*De quibusdam Piscatoribus.*

*Of certain Fishermen.*

**P**iscatores profecti sunt  
 piscatum, & defessi  
 piscando diu, prætereū  
 oppressi famē & mærore,  
 quod cēpissent nihil,  
 cū decernant abire,  
 ecce, quidam piscis, fugiens  
 aliū insequentem se, saltat  
 in naviculam. Piscatores  
 admōdum læti comprehendunt  
 illum, ac vendunt in  
 urbe grandī pretio.

**F**ishermen went forth  
 to fish, and fatigued  
 with fishing a long time, besides  
 oppressed with hunger and grief,  
 because they had taken nothing,  
 when they resolve to go away,  
 behold, a certain fish, flying from  
 another pursuing him, leaps  
 into the boat. The fishermen  
 very joyfully lay hold on  
 him, and sell him in  
 the city at a great price.

MOR.

*Hæc fabula indicat,*  
*quod fortuna exhibet id*  
*frequentiùs, quod ars non*  
*pōtēst efficere.*

MOR.

*This fable shews,*  
*that fortune offers that*  
*very frequently, which art is not*  
*able to effect.*

## F A B L E CLXXXV.

*De Inopē & infirmo.**Of the poor and sick Man.*

**Q**uidam pauper, cum  
agrōtāret, vōvit  
Dīs, quōd, si liberārē-  
tur ab eo morbo, immō-  
lāret centum bōvēs.  
Quod Dī vōlēntes expēiri,  
facilē reddunt sanitātē illi.  
Igitur liber à morbo,  
cum non haberet bōvēs,  
quia erat pauper, collē-  
git ossa centum  
bōūm, & depōnens  
super altāre, inquit, eccē,  
nunc persolvo vōtum, quod  
vōvi vōbīs. Dī, audi-  
ētes hoc, assistunt ei in  
somnia, atq; inquit, per-  
gite ad littus maris;  
etēnim ibi repēries cen-  
tum talenta auri semōto  
locō. Ille, expergefactus,  
mēmor somnii, dum  
pergit ad littus, incidit  
in latrōnes, qui spoliānt  
& verbērant eum.

MOR.

Hæc fabūla indicat,  
quod mendāces accipiunt  
præmia mendaciōrum.

**A** Certain poor man, when  
he was sick, vowed  
to the Gods, that, if he would be  
freed from that disease, he  
would sacrifice a hundred oxen.  
Which the Gods willing to try,  
easily restore health to him.  
Therefore free from the disease,  
seeing he had not the oxen,  
because he was poor, he ga-  
thered the bones of a hundred  
oxen, and placing them  
upon the alter, he said, behold,  
now I pay the vow, which  
I vowed to you. The Gods, hear-  
ing this, stand before him in  
dreams, and say, go  
you to the shore of the sea;  
for there you will find a hun-  
dred talents of gold in a secret  
place. He, having awoken,  
mindful of the dream, whilst  
he is going to the shore, falls  
among thieves, who rob him  
and flog him.

MOR.

This fable shews,  
that liars receive  
the rewards of their lies.



## F A B L E CLXXXVI.

De Piscatōribus.

Of the Fishermen.

**Q**UIDAM piscatōrēs trāhebant rēte mări; quod cū sentīrent esse grāvē, latābantur magnō-  
p̄ere, pūtāntēs fuisse multos fīscēs; sed, ut traxis-  
sent rēte in terram, cū perscrūtāt paucos fīscēs quidem, verō ingens saxum inesse rēti, fiunt tristēs. Quīdam ex illis, jam grandis aetate, inquit prū-  
denter sociis, estote quīetis animis; quippē mēstītia est sōror lētītiæ; et enim nos oportet pro-  
spicere futūros casus, & ut quis ferat illos levīus, persuadere sibi esse eventūrōs.

Mor.

*Hec fabula significat, quod is, qui reminiscitur humane sortis, afficitur minimē in adversis.*

**C**ERTAIN fishermen drew their net out of the sea; which when they perceived to be heavy, they rejoiced greatly, thinking that there were many fishes; but, as soon as they had dragged the net to the land, when they perceive that few fishes indeed, but that a vast stone was in the net, they become sad. A certain one of them, now advanced in age, says prudently to his companions, be of contented minds; because sorrow is the sister of gladness; for we ought to foresee future misfortunes, and, that any man may bear them more lightly, to persuade himself that they will happen.

Mor.

*This fable signifies, that he, who remembers the human lot, is affected least in adversity.*

## F A B L E CLXXXVII.

*De Catâ mutââ in  
Femīnam.*

*Of the Cat changed into  
a Woman.*

**Q**Uædam cata, capta  
amōre cujusdam  
speciōsi adolescentis, orāvit  
Venērem, ut mutāret  
eam in femīnam. Venus,  
mīverta illius, mutāvit eam  
in formam femīnæ; quam,  
cū esset valde formōsa,  
amātor adduxit domum.  
Sed cū sēderent sīmul in  
cubicūlo, Venus, volēns  
expēriri, si, facie mutââ,  
mutāset & mōrēs,  
constituit mūrem in medi-  
um; quem cū illa  
prospexit, oblita formæ &  
amōris, persēcuta est  
mūrem, ut cāperet;  
super quā re Venus  
indignāta, denūo mutāvit  
eam in priōrem formam  
catæ.

*Mor.*

Fabūla significat, quōd  
hōmo, licet mutet  
persōnam, tāmēn retinet  
eosdem mōrēs.

**A** Certain cat, captivated  
with the love of a certain  
beautiful young man, besought  
Venus, that she would change  
her into a woman. Venus,  
having pitied her, changed her  
into the shape of a woman; whom,  
seeing she was very beautiful,  
the lover brought to his house.  
But when they sat together in  
the chamber, Venus, willing  
to try, if, her face being changed,  
she had changed also her morals,  
placed a mouse in the mid-  
dle; which when she  
saw, having forgotten her shape and  
love, she pursued  
the mouse, that she might catch it;  
about which thing Venus  
being angry, again changed  
her into her former shape  
of a cat.

*Mor.*

The fable signifies, that  
a man though he may change  
his person, yet retains  
the same manners.

## F A B L E CLXXXVIII.

*De duobus Inimicis.**Of the two Enemies.*

**D**UO quidam habentes inimicitias inter se navigabant in una navi. Et cum alter non pateretur alterum stare in eodem loco, unus sedit in puppi, alter in prorā. Autem, tempestas orta, cum navis esset in periculo, qui sedebat in prorā rogat gubernatorem navis, quæ pars navis foret submersa prius; & cum gubernator dixisset puppim, ille ait, mors nunc non est adeo molestā mihi, si perspicio meum inimicum mori prius.

**T**WO certain men having hostilities between them were sailing in the same ship. And as the one could not suffer the other to stand in the same place, one sat at the stern, the other at the fore-deck. But, a tempest having arisen, when the ship was in danger, he who sat at the fore-deck asks the pilot of the ship, what part of the ship, would be sunk first; and when the pilot had said the stern, he says, death now is not so troublesome to me, if I perceive my enemy to die first.

MOR.

Hæc fabula redarguit inimicitias hominum; cum inimicus sapiens eligit perdere seipsum, ut perdat inimicum.

MOR.

This fable reproves the enmities of men; when an enemy very often chooses to destroy himself, that he may destroy his enemy.

## F A B L E CLXXXIX.

*De Cane & Fabro.**Of the Dog and the Smith.*

**Q**UIDAM faber habebat canem, qui, dum ipse cudabat ferrum, dormiebat continuo; verò cum manducabat, canis statim assurgebat, & sine

**A** Certain smith had a dog, which, whilst he was striking the iron, slept continually; but when he was eating, the dog immediately rose up, and without

*mōrā corrōdēbat quæ delay gnawed the things which*  
*erant dejecta sub mensā, were thrown down under the table,*  
*ceu ossa, & alia as bones, and other things*  
*huiusmodi. Quam rem of this kind. Which thing*  
*faber animadvertens ait the smith observing says*  
*ad cānem, heus, miser, to the dog, soho, wretch,*  
*nescio quid faciam; I know not what I shall do to you;*  
*qui, dum cūdo ferrum, who, whilst I strike the iron,*  
*dormīs continuō, & are sleeping continually, and*  
*tēnēris segnitē; rursus are possessed with laziness; again*  
*cum mōvēo dentes, statim when I move my teeth, immediately*  
*surgīs, & appauidis mihi you rise and fawn on me*  
*saudā. with your tail.*

MOR.

*Fabūla significat, quod*  
*ocōrdes & somnolenti, qui*  
*vivunt ex laboribus aliorum,*  
*sunt coercendi gravī*  
*censūrā.*

MOR.

*The fable signifies, that*  
*careless and drowsy people, who*  
*live by the labours of others,*  
*are to be checked with a severe*  
*reproof.*

## F A B L E CXC.

*De quādam Mulā.**Of a certain Mule.*

**Q**Uædam mula, effecta  
*pinguis nimio hordæo,*  
*lasciviēbat nimā pingue-*  
*dine, inquiēns secum,*  
*equus fuit meus pater, qui*  
*erāt celerissimus cursu, &*  
*ego sum similis ei per*  
*omnia. Pārū post con-*  
*tigit, quod oportuit mulam*  
*currere quantum potuit;*  
*sed cum cessavit cursu,*  
*inquit, heu! miseram me,*  
*quæ putābam me esse so-*  
*ni equi! at nunc*

**A** Certain mule, being made  
*fat with too much barley,*  
*grew wanton through excessive fat-*  
*ness, saying with herself,*  
*a horse was my father, who*  
*was very swift in running, and*  
*I am like him in*  
*all things. A little after it hap-*  
*pened, that it behoved the mule*  
*to run as fast as she could;*  
*but when she failed in running,*  
*she said, alas! wretched me,*  
*who thought that I was the off-*  
*spring of a horse! but now*

mēmīni pātrēm fuisse I remember that my father was  
asīnum. an ass.

MOR.

Fabūla significat, quòd  
stulti non agnoscunt se-  
ipsos in prosperis; sed in  
adversis persæpe recogno-  
scunt suos errōres.

MOR.

The fable signifies, that  
fools do not know them-  
selves in prosperity; but in  
adversity very often  
again come to know their errors.

## F A B L E CXCI.

De Medico &  
Mortuo.

Of the Doctor and  
the Man who died.

QUIDAM mēdicus, qui  
curāverat ægrōtum,  
qui paulò post moriēbatur,  
aiebat illis, qui efferēbant  
funus, si iste vir abstīnū-  
isset vino, & fuisset usus  
clystēribus, non fuisset  
mortuus. Quidam ex his,  
qui adērant, ait mēdi-  
co haud infacētē, heus,  
medicē, ista consilia  
fuērunt dicenda, cūm qui-  
bant frōdesse; non nunc, cūm  
vālēt nīl.

A Certain doctor, who  
had attended a sick man,  
that a little after died,  
said to them, who carried the  
dead body, if that man had abstained  
from wine, and had used  
clysters, he would not have been  
dead. A certain one of these,  
who were present, says to the doc-  
tor not unwittily, soho,  
doctor, those advices  
were to be given, when they  
could profit; not now, when  
they avail nothing.

MOR.

Fabūla significat, quòd  
ubi consilium non frōdest,  
dāre id eo tempore est sanē  
delūdēre amīcum,

MOR.

The fable signifies, that  
when advice does no good,  
to give it at such a time is indeed  
to deceive a friend.

## F A B L E CXII.

*De Cane & Lūpō.**Of the Dog and the Wolf.*

**C**UM cānis dormiret ante aulam, lūpus superveniens statim cēpit eum, & cū vellet occidere eum, canis orābat, ne occideret eum, inquiēns, heus, mi lūpe, nunc nōli occidere me; nam, ut vidēs, sum tēnuis, gracilis, & macilēntus; sed meus herus est factūrus nuptias, ubi, si expectābis parum, ego mandūcans opīphārē, atq; factus pinguior, ēro utilior tibi. Lūpus habēns fidem his verbis dimisit cānem. Post paucos dies lūpus accēdens, cū repērit canem dormientem dōmī, stans ante aulam, rōgat canem, ut pręstaret promissa sibi. Canis inquit, heus, lūpe, si cēpisses me ante aulam, non expectāveris nuptias frustrā.

MOR.

Hęc fabūla indicat, quōd sapiēns, cū semel vitāverit pericūlum, continuō cāvet in futuro.

**W**HEN the dog slept before the hall, the wolf coming upon him immediately caught him, and when he designed to kill him, the dog besought him, that he would not kill him, saying, soho, O my wolf, now do not kill me; for as you see, I am thin, lean, and slender; but my master is going to make a wedding, when, if you will wait a little, I eating plentifully, and become fatter, will be more profitable to you. The wolf giving credit to these words dismissed the dog. After a few days the wolf coming, when he found the dog sleeping at home, standing before the hall, asks the dog, that he would perform his promises to him. The dog says, hark you, wolf, if you had taken me before the hall, you would not have expected the wedding in vain.

MOR.

This fable shews, that a wise man, when once he has avoided danger, continually takes care for the future.

## F A B L E CXCIH.

De Câne &amp; Gallo.

Of the Dog and the Cock.

**C**ANIS & gallus socii faciēbant iter; autem vesperē superveniente, gallus dormiēbat inter ramos arbōris; at canis ad radicem. Cū gallus, ut assōlet, cantābat noctu, vulpes audivit eum, accurrit, & stans inferiūs rogābat, ut descendēret ad se, quod cupēret complecti animal adeo commendābile cantu; autem, cū is dixisset, ut prius excitāret janitōrem dormientem ad radicem, ut descendēret, cū ille apēruisset; illū quārente, ut vocāret ipsum, cānis prosiliēns dilacerāvit vulpem.

Mor.

Fabūla significat, prudentes hominēs astu mittēre inimicos potentiōres se, ad fortiōres.

**A** Dog and a cock companions were making a journey; but the evening coming on, the cock slept among the branches of a tree; but the dog at the root. When the cock, as he uses, was crowing in the night, a fox heard him, runs to him, and standing below asked that he would come down to her because she desired to embrace an animal so commendable for his music; but, when he had said, that first he should wake the porter sleeping at the root, that he would come down when he had opened; she requesting, that he would call him, the dog leaping out tore the fox to pieces.

Mor.

The fable signifies, that prudent men craftily send enemies more able than themselves, to the stronger.

## F A B L E CXCIV.

*De Ranis.**Of the Frogs.*

**D**U *Erane* pascēbantur in palūde; autem æstāte palūde siccāta, quærēbant aliam; ceterūm invenērunt profundum putēum; quo vīso, altera dixit alteri, heus, tu, descendāmus in hunc putēum; illa respondens ait, si aqua aruerit et hīc, quomodo ascendēmus?

MOR.

Fabūla declārat, quod nullæ res sunt agendæ inconsideratē.

**T**WO frogs were feeding in a marsh; however in summer the marsh being dried up, they strove to find another; but met with a deep well; which being seen, the one said to the other, soho, you, let us go down into this well; the other answering says, if the water would dry up also here, how will we get up?

MOR.

The fable declares, that not any things are to be done inconsiderately.

## F A B L E CXCV.

*De Leōne & Urso.**Of the Lion and the Bear.*

**L**EO & ursus, quum cēpissent magnum hinnūlum, pugnābant de eo, & vulnerati graviter à seipsis jacēbant defatigāti. Vulpes, vidēns eos prostrātos, & hinnūlum jacentem in medio, rāpuit hunc, & fugiēbat. Illi vidēbant, sed quia non pōtuerant surgere, dicēbant, heu! miseros nos, quia labōrāvimus vulpi.

**T**HE lion and the bear, when they had taken a large fawn, fought about him, and being wounded grievously by one another they lay down tired. A fox, seeing them prostrated, and the fawn lying in the middle, snatched him, and ran away. They saw him, but because they could not rise, they said, alas! wretched us, because we have been labouring for the fox.



MOR.

*Fabŭla ſignificat, quòd dum alii labòrant, alii potiuntur prædâ.*

MOR.

*The fable intimates, that whilst ſome are labouring, others enjoy the prey.*

## F A B L E CXCVI.

De CASSITA.

Of the LARK.

**C**ASSITĀ, capta laqueò, dicebat plorans, hei ! mihi miſeræ & infelici, nec ſurripŭi aurum neque argentum cujuſquam ; autem granum tritici fuit cauſa meæ mortis.

**T**HE lark, taken in a ſnare, ſaid lamenting, ah ! me miſerable and unhappy, I have neither ſtolen the gold nor the ſilver of any one ; but a grain of wheat has been the cauſe of my death.

MOR.

*Fabŭla tendit in eos, qui ſubſeunt magnum periculum ob inutile lucrum.*

MOR.

*The fable points to them, who undergo great danger for unprofitable gain.*

## F A B L E CXCVII.

De Leõne confecto Senio.

Of the Lion worn out with Age.

**C**UM leo ſenuiſſet, nec poſſet quærere victum, machinabatur viam, quæ alimentâ haud deeſſent ſibi. Igitur ingreſſus speluncam, jácens, ſimulabat ſe vèhemènter ægròtare. Animália, putantia ſe verè ægrotrâre, accédébant ad eum gratiâ visitandi ; quæ leo capiens manducabat ſingulatim. Cum

**W**HEN the lion had grown old, and could not get a living, he contrived a way, how provisions would not be wanting to him. Therefore having entered his den, lying down, he feigned that he was grievouſly ſick. The beaſts, thinking that he really was ſick, came to him for the purpoſe of viſiting him ; which the lion catching ate up one by one. When

*jam occidisset multa animalia, vulphēs, arte leōnis cognītā, accēdēns ad aditum speluncæ, stans extērius, rōgat leōnem quomodo valēret. Leo respondens ei blandē ait, filia vulphes, cur non ingrēdēris intrō ad me? Vulpes ait non illepīdē, quonīam, mi herc, cerno equīdem perplūra vestigiā animalium ingrēdientium, sed nulla vestigia eorum egrēdientium.*

MOR.

*Fabūla significat, quōd prudens hōmo, qui prōvidet imminētia pericula, facīlē devitat illa.*

*now he had killed many animals, the fox, the art of the lion being known, coming to the entrance of the cave, standing without, enquires at the lion how he did. The lion answering her courteously said, daughter fox, why do you not come in to me? The fox said not unpleasantly, because, my master, I perceive indeed very many tracks of animals going in, but no tracks of them coming out.*

MOR.

*The fable signifies, that a prudent man, who foresees threatening dangers, easily avoids them.*

## F A B L E CXCVIII.

*De Leōne & Tauro.*

*Of the Lion and the Bull.*

**L**EO sēquēns ingentem taurum per insīdias, cū accessit propē, vocāvit eum ad cēnam, inquēns, amīce, occīdī ovem, cēnābis mecūm hodie, si placet tibi. Postquam discubuissent, taurus conspiciēns plūres lebōtes, & obeliscos paratos, & adesse nullam ovem volūit decēdere; quem leo perspicuēns jam abeuntem, rōgāvit, cur abiret. Taurus respondit, equīdem

**A**LION pūrsuing a large bull by treachery, when he came near him, invited him to supper, saying, friend, I have killed a sheep, you shall sup with me to day, if it please you. As soon as they had sitten down, the bull seeing many caldrons, and spits ready, and that there was no sheep there, wished to depart; whom the lion perceiving now going away, asked him, why he was going away the bull answered, indeed

non abeo de nihilo,  
cum videam instrumenta  
parata non ad coquendum  
ovem, sed taurum.

I do not go away for nothing,  
when I see the instruments  
prepared not for dressing  
a sheep, but a bull.

MOR.

Fabula significat, quod  
artes improborum non  
latent prudentes.

MOR.

The fable signifies, that  
the arts of wicked men are not  
hidden from the wise.

## F A B L E CXCIX.

De Ægrōto & Mēdico.

Of the sick Man and the Doctor.

**Æ**GER rogatus à  
medico de suā  
salute, respondit, se  
sudasse violenter; medī-  
cus ait, id fuisse bonū;  
rogatus ab eodem medico  
secundō quomodo inveniē-  
bat se, ægrōtus inquit,  
se fuisse comprehensum ve-  
hementi frigore: medicus  
quōque ait, id fore ad  
salutem: interrogatus  
tertiō ab eodem, quomodo  
reperiēbat se, ægrōtus  
inquit, se non potuisse  
digērere sine magnā diffi-  
cultate. Medicus ait rursus,  
id fuisse optimum ad  
salutem; deinde, cum  
quidam domesticorum  
interrogāret ægrōtum,  
quomodo vāteret, ait ille,  
ut medicus ait, mihi sunt  
multa & optima signa

**A** Sick man being asked by  
the doctor about his  
health, answered, that he  
sweated vehemently; the doc-  
tor says, that that was good;  
being asked by the same doctor  
a second time, how he found  
himself, the sick man said,  
that he was seized with a vehе-  
ment cold: the doctor  
also says, that that would be for  
his health: being asked  
a third time by the same, how  
he found himself, the sick man  
said, that he was not able  
to digest without great diffi-  
culty. The doctor says again,  
that that was very good for  
his health; afterwards, when  
a certain one of the domestics  
asked the sick man,  
how he did, said he,  
as the doctor says, I have  
many and very good symptoms

ad salutem, tamen for life, notwithstanding,  
dispereo illis signis. I die with those symptoms.

MOR.

*Fabula indicat, assentatores esse culpandos.*

MOR.

*The fable shews, that flatterers are to be blamed.*

## F A B L E CC.

*De quodam LIGNATORE. — Of a certain WOOD-CUTTER.*

**D**UM quidam lignator scindebat lignum juxta flumen, dicatum Deo Mercurio, securis casu decidit in flumen. Igitur affectus multo mœrore, considēbat gemens juxta ripam fluminis. Mercurius, motus misericordiā, apparuit lignario, & rogavit causam sui fletus; quam simul ac didicit, offerens auream securim, rogavit, utrum esset illa, quam perdidērat. At pauper negavit esse suam. Secundō Mercurius detulit alteram, argentēam; quam, cum pauper negaret quōque esse suam, postremō Mercurius detulit ligneam; cum pauper assentiret, illam esse suam, Mercurius, cognoscens illum esse hominem verum & justum, ædit omnes sibi dono. Igitur lignarius, accedens ad socios, declarat quod accidērat

**W**HILST a certain wood-cutter was splitting wood near a river, dedicated to the God Mercury, his ax by chance fell into the river. Therefore affected with much grief, he sat down sighing near the bank of the river. Mercury, moved with compassion appeared to the wood-cutter, and asked the cause of his weeping; which as soon as he learned, bringing to him a golden ax, he asked, whether it was that, which he had lost. But the poor man denied that it was his. A second time Mercury brought him another, a silver one; which, when the poor man denied also to be his, at last Mercury brought a wooden one; when the poor man agreed, that that was his own, Mercury knowing him to be a man true and just, gave them all to him for a gift. Then the wood-cutter, coming to his companions, declares what had happened

*stibi.* Unus è sociis  
volens experiri id, cum  
accessisset ad flumen, deiecit  
securim in aquam, deinde  
consedit flens in ripa;  
causam cujus fletus cum  
Mercurius audivisset, affe-  
rens auream securim, rogavit,  
illane esset, quam  
perdiderat: quam, cum  
assereret esse suam, Mer-  
curius, ejus impudentiam cog-  
nita, nec tradidit ei  
auream, nec suam.

*to him.* One of his companions  
willing to try it, when  
he had come to the river, threw  
his ax into the water, then  
he sat down weeping on the bank;  
the cause of whose weeping when  
Mercury had heard, bring-  
ing a golden ax, he asked him,  
whether that was it, which  
he had lost: which, when  
he asserted to be his, Mer-  
cury, his impudence being  
known, neither gave him  
the golden one, nor his own.

MOR.

Fabula significat, quod  
quanto propitior Deus est  
probris, existit infe-  
stior improbis.

MOR.

The fable signifies, that  
the more kind God is  
to the honest, he is the more se-  
vere to the wicked.

## F A B L E CCI.

*De Medico, qui curabat  
Insanos.*

*Of the Doctor, who cured  
Mad People.*

**P**Lures colloquebantur de  
superflua cura eorum,  
qui alunt canes ad aucu-  
pium. Quidam ex iis  
inquit, stultus Mediolani  
risit hos recte. Cum  
fabula posceretur, inquit,  
fuit medicus, civis Medio-  
lani, qui suscipiebat  
sanare insanos delatos ad se  
intra certum tempus:  
autem curatio erat hujus  
modi; habebat domi  
aream, & in ea lacunam  
fœtida aquæ, in qua

**M**ANY were talking of  
the needless charge of those,  
who feed dogs for fowl-  
ing. A certain man of them  
says, the fool of Milan  
laughed at these justly. When  
the story was demanded, he said,  
there was a doctor, a citizen of  
Milan, who undertook  
to cure mad people brought to him  
within a certain time:  
but the cure was of the following  
kind; he had at his house  
a court, and in it a pond  
of stinking water, in which

*ligavit eos nudos ad falum, alios usq; ad genūa, alios usque ad ventrem, nonnullos profundius, secundum gradum insanix; ac tamdiu macerabat eos aquā, quoad viderentur sanā- mente. Quidam est allatus inter ceteros, quem posuit in aquam usque ad femur, qui cepit resistere post quindecim dies, & rogare suum medicum, ut reduceretur ex aquā; ille exemit hominem à cruciatu, tamen cū conditione, ne egrederetur\* arēam. Cū paruisset aliquot diebus, permisit, ut perambularet totam domum; at ut non egrederetur exteriorē januam; (sociis, qui erant multi, relictis in aquā;) paruit mandatis medici diligenter; verō stans super limen quodam tempore; (nam non audēbat egredi) vidit juvenem venientem in equo cum duobus canibus, & accipitrē; motus novitate rei; (etenim non tenebat memoriā quæ viderat ante insaniam;) cū juvenis accessisset, ille inquit, heus, tu, bro, responde mihi paucis: quid est hoc, quo vehēris? inquit, est equus.*

*he bound them naked to a stake, some as far as to the knees, others as far as to the belly, some deeper, according to the degree of their madness; and so long he starved them in the water, till they would seem of a sound mind. A certain man was brought among the rest, whom he put into the water as far as to the thigh; who began to come to his wits after fifteen days, and to ask his doctor, that he might be brought again out of the water; he took out the man from the torture, yet on that condition, that he should not go beyond the court. When he had obeyed some days, he suffered him, that he might walk over the whole house; but that he should not go out of the outward gate; (his companions, who were many, being left in the water;) he obeyed the orders of the doctor diligently; but standing upon the threshold on a certain time; (for he did not venture to go out) he saw a young man coming on a horse with two dogs, and a hawk; moved with the novelty of the thing; (for he did not retain in his memory the things which he had seen before his madness;) when the young man had come near, he said, soho, you, -I pray, answer me in a few things: what is this, on which you are carried? he says, it is a horse.*

\* Compounded of *extra* and *grādiōr*. See Latin Grammar.

*Tum deinceps, quid vocatur hoc, quod gestas manū, & in quā re uteris? Ille respondit, est accipiter, & aptus captivi perdicum. Tum insānus fēit, & hi, qui cōmittantur te, qui sunt, & quid frōsunt tibi? At, sunt cānēs, & apti, aucupio, ad investigandum aves. Autem hæ aves, causā capiendi quas pārās tot res, cujus pretii sunt, si conferās capturam totius anni in unum? Cū respondisset farvum, nescio quid, & quod non excederet sex aureos: insānus rogat, quanam sit impensa equi, cānum, & accipitris? affirmavit impensam eōrum esse quotannis quinquaginta aureos. Tum admirātus stultitiam juvenis, inquit, oro, abi hinc ocyus, antequam medicus redēat domum; nam si hic cōspicerit te, conjiciet te in suam lacunam, velutī insānissimum omnium, & collocabit te in aquā usque ad mentum.*

MOR.

*Hæc fabula ostendit, multas insanias esse quotidie inobservatas.*

*Then again, what is called this, which you are carrying in your hand, and in what way do you use it? He answered, it is a hawk, and fit for the catching of partridges. Then the madman enquires, and these, that accompany you, what are they, and of what use are they to you? He says, they are dogs, and fit, in fowling, for tracking the birds. But these birds, for the purpose of catching which you prepare so many things, of what price are they, if you add the catching of a whole year together? When he had answered a small price, I know not what, and that it could not exceed six guineas; the madman asks, what may be the expence of the horse, of the dogs, and of the hawk? he affirmed that the expence of them is every year fifty pieces of gold. Then having admired the folly of the young man, he says, I pray, go away hence quickly, before the doctor returns home; for if he would find you, he will throw you into his pond, even as the maddest of all men, and will place you in the water up to the chin,*

MOR.

*This fable shews, that many madnesses are daily unobserved.*

## F A B L E CCII.

*De obstinātā Muliē ē, quæ  
vocāvit Virum pediculō-  
sum.*

*Of the obstinate Woman, who  
called her Husband lousy.*

**Q**Uædam muliēr, supra  
mōdum contrāria vi-  
rō, itā ut vellet esse supe-  
rior, sēmel, in grāvi alter-  
cātiōne cum eo, vocāvit  
eum pediculōsum. Ille, ut  
retractāret illud verbum,  
contundēbat uxōrem, cādens  
illam pugnis & calcibus.  
Quō magis cādēbātur,  
eō plūs vocāvit illum  
pediculōsum. Vir tandem  
lassus verbērando illam,  
ut superāret pertinā-  
ciā uxōris, dēmisit  
in flūmen per funem,  
dicens, se suffocāturum  
eam, si non abstineret  
talibus verbis. Illa per-  
stabat nihilō minūs conti-  
nuā illud verbum, quam-  
vis fixa usque ad mentum  
in aquā. Tum vir  
demersit eam in flumen,  
ita ut non posset lōquī  
amplius, tentans si posset  
avertēre eam à pertināciā  
timōre mortis. At illa,  
facultāte lōquendi adem-  
ptā, exprīmēbat digitis,  
quod nequibat ore :  
nam, mīnibus erectis supra  
cāput, unguibus utriusque  
pollicis conjunctis, dedit

**A** Certain woman, beyond  
measure contrary to her hus-  
band, so that she wished to be su-  
perior, once, in a grievous quar-  
rel with him, called  
him lousy. He, that  
she might retract that word,  
bruised his wife, beating  
her with his fists and heels.  
The more she was beaten,  
the more she called him  
lousy. The husband at length  
tired with beating her,  
that he might overcome the ob-  
stinacy of his wife, let her down  
into a river by a rope,  
declaring, that he would suffocate  
her, if she would not abstain  
from such words. She per-  
sisted never the less to conti-  
nue that expression, al-  
though fixed up to the chin  
in the water. Then the husband  
sunk her into the river,  
so that she could not speak  
more, trying if he could  
turn her from her obstinacy  
by the fear of death. But she,  
the faculty of speaking being taken  
away, expressed with her fingers,  
what she could not with her mouth:  
for, her hands being raised above  
her head, the nails of each  
thumb being joined, she shewed



*quod opprobrium pōtuit* what reproach she could  
*vīro, illo gestu.* to her husband, by that gesture.

MOR.

Hæc fabula indicat, quod  
 quidam retinēbunt suam  
 pertināciam etiam pericūlo  
 mortis.

MOR.

This fable shews, that  
 some persons will retain their  
 obstinacy even in the danger  
 of death.

F I N I S.

Errors in the *ninth* London edition of 1784, corrected in *this*.

PENDENT	page 4	Infamos	page 96
Excellas	5	Corniculo	108
Possimus	7	Ne	109
Motu	10	Cæteri	110
Secula	12	Fugeretur	111
Sit	16	Cognoscerat	111
Cum	17	Quondam	114
Æquo	18	Lactantem	114
Esset	24	Aperiunt	115
Expertos	25	Lusciniâ comprehensâ	116
Posthæc	27	Apum	117
Tales	30	Eorum	118
Palumbo	30	Vires	119
Palumbum	30	Quanto	119
Perdent	35	Melior	119
Movebi	37	Veniet	123
Particepes	38	Societatem	123
Elegeretur	38	In	130
Me	44	Videret	133
Testitudine	44	Eum	133
Testitudinem	44	Salvum	133
Leoni	46	Aliam	137
Ineptè	54	Quam	140
Invenirent	59	Una	141
Videas	67	Vesperi	145
Despiciunt	70	Quam (expunged)	145
Eorum	76	Illo	145
Etiamfi	77	Cassitâ	147
Accesseat	82	Non	147
Utrisque	86	Predicum	153
Magnam	92	Dimisit	154
Preterrita	93		

The accurate teacher will discover, that several amendments of Mr. Clarke's text have been made in this edition.









9

71.2009.084.00316

